Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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Leaders of the New Program for Methodist Youth

OFFICERS OF THE RECENTLY ORGANIZED METHODIST YOUTH FELLOWSHIP, WHICH HELD ITS FIRST NATIONAL CONFERENCE AT BAKER UNIVERSITY, BALDWIN, KAN., AUGUST 29 TO SEPTEMBER 2, AS REPORTED IN THE HERALD OF SEPTEMBER 17

Left to right, front row—Margarita Irle, Tacoma, Wash., vice-president for student group; J. Kempton Jones, Salisbury, N. C., president; Phil Steer, Chittenango, N. Y., vice-president for Conference youth presidents' group. *Second row*—Maceo Pembroke, Austin, Tex., member at large on national council; William Greenwaldt, De Leon, Tex., member at large on national council; Thomas Mitchell, Homeland, Fla., treasurer; Janet Metzger, Newport, Minn., secretary; Harriet Strong, Little Rock, Ark., member at large on national council; Helen Wolfe, Charleston, W. Va., member at large on national council. *Back row*—J. Warne Sanders, Port Townsend, Wash., Worship and Evangelism chairman; Katheryn Madison, Sioux City, Iowa, World Friendship chairman; William Toothaker, Oakland, Cal., member at large on national council; Byron Cravens, Walnut Ridge, Ark., Community Service chairman; Wallace Dodd, Waynesboro, Va., Recreation and Leisure chairman.

OCT 9 1941

FOUNDED 1823

Karl Barth Writes on the War

Resume of a Letter to Great Britain from Switzerland

DEAR CHRISTIAN BRETHREN IN GREAT BRITAIN:

We Christians in all lands find ourselves, as far as this war is concerned, in a situation strikingly different from anything that we experienced twenty-five years ago: that is to say, different in so far as we do not just accept this war as a necessary evil, but that we approve it as a righteous war, which God does not simply allow, but which He commands us to wage. And we hold this to be so in spite of the fact that it is not less terrible, and indeed may be much more terrible, than the last war.

In spite of this, we cannot resist the necessity of giving a different answer to what is today a different question. We do not exclude the possibility that the well-known arguments of Christian pacifism, which twenty-five years ago we either made our own or which at any rate deeply disturbed us, may later, in a different situation and in a different form, once again bring us under their power.

This war is being fought for a cause which is worthy to be defended by all the means in our power—even by war. Further, this cause could no longer be defended by any other means than by war. Theoretically both governments and peoples could always settle their national, territorial, economic, and strategic aspirations and claims by other than military action; and probably most of the wars which in the past have been waged for such reasons were not necessary—the war of 1914-18 included. But the war which was declared in September, 1939, is not being waged about such things, and it could not therefore be avoided. It is this that renders the pacifist argument unrealistic. People have made much of the various mistakes which after the last war—in the peace treaties, and in the following decade—were committed by the then victors, mistakes which have made this new war possible.

But we can maintain no more than that these mistakes made this war *possible*. They did not make it *necessary*. They did not bring it about automatically. They were not of the kind that could be corrected only by the sword. Admittedly the victors of 1914-18 were astonishingly slow to correct them. But we must not overlook the fact that during those years they were squally slow in consolidating the predominant position which they had won in 1918.

There are no grounds whatsoever for accusing them of striving to bring about another war in order to maintain and perpetuate the results of the mistakes which had been made. On the contrary, this new war was finally declared only after many years of continued hesitation and evasion, in order to check a movement which was alleged to be an attempt to put right the mistakes which had been made in previous years, but which was actually—and still is—a threat ten times worse than all those mistakes put together.

This threat was the attempt of Adolf Hitler to force his "New Order" on Central Europe today, on the whole of Europe tomorrow, and on the whole world the day after tomorrow. The essence of this "New Order" is the assertion of the sovereignty of the German race and State, which in practise is that of the German "Fuehrer." Its establishment is to be achieved by the whole might of Germany's military power, which is impelled by the force of a heathenish religion of blood, despotism, and war. This enterprise was met by toleration and yet more toleration, in a desire to atone (actually in a very unchristian way!) for past mistakes.

It is not true that in this war the West wants to subjugate the East, or the "senile" nations the "youthful" nations, or the "haves" the "have-nots," or the capitalists the socialists. The imperialistic-militaristic demon would have acted somewhat differently from the men who were so slow to make up their minds to enter on this war, and only at long last took their decision.

Since this is so, we Christians cannot say "No" or "Yes *and* No" to this war; we can only say "Yes." We must postpone our objection to war as such to some future date, when it may once again have some reality. We must not evade our responsibility for seeing that this war is waged, and waged ardently.

Whoever today is for Hitler, or is not against him, or is even not whole-heartedly against him, deserves to receive by the will of God through "the Revolution of Nihilism" his due reward. That is the very reason why France, and, first of all, unhappy Germany herself, have fallen a prey to Hitler's movement. On the other hand, it is the clear will of God that we should recognize the true nature and power of the movement, in order to combat it with all our strength. The obedience of the Christian to the clear will of God compels him to support this war.

Can we say this with such certainty? We Christians must say it with such certainty for this reason: the world in which we live is the place where Jesus Christ rose from the dead, and the present age is the time of God's long-suffering until the day when the same Jesus Christ shall come again in His glory. The world is not some sinister wilderness where fate or chance holds sway, or where all sorts of "principalities and powers" run riot unrestrained and rage about unchecked. For just as Christ, according to the teaching of the whole of the New Testament, has already borne away sin and destroyed death, so also has He already (according to Colossians 2:15) completely disarmed those "principalities and powers," and made a spectacle of them in His own triumph, in order finally to tread them down under His feet on the day of His coming again (1 Corinthians 15:15). It is only as shadows without real substance and power that they can still beset us. We Christians, of all men, have no right whatsoever to fear and respect them or to resign ourselves to the fact that they are spreading throughout the world as though they knew neither bounds nor lord. We should be slighting the resurrection of Jesus Christ and denying His reign on the right hand of the Father, if we forgot that the world in which we live is already consecrated, and if we did not, for Christ's sake, come to grips spiritedly and resolutely these evil spirits.

That an enterprise such as this ou be resisted by political power using m methods is no new theory, devised r to suit the present situation. It is pr Christian thought which insists that tance should be offered, and it is the tians themselves who must not wit their support. This implies, again acc to the New Testament, that God has tuted for us Christians not only *the c* to build us up in faith, love, and hop also *the political hierarchy, the State* (f and also for the rest of the world), to to the kingly rule of Christ. Paul call State in the most solemn way a "minis God" (Romans 13:4, 6). He exhorte Christians most emphatically to fit them into its framework and to pray for its estate "that we may lead a quiet and able life in all godliness and ho (1 Timothy 2:1).

According to Romans 13:1-7 and 1 2:13-17, the task of the State is this: t criminate between right and wrong i lives of all men and to set certain boun their conduct. The State must keep co watch on these bounds, and constantl fend them, first of all *on behalf of* every since the life of all requires such bo and then, if necessary, *against* anybody may be so arrogant as to break them State bears the sword in order to fulfi very function. The State would los meaning, and would be failing in its as an appointed minister of God, if it to defend the bounds between right wrong by the threat, and by the actua of the sword.

When the British Government dec war on Adolf Hitler's Germany in autumn of 1939, it acted as the govern of a righteous state according to Chr standards. Since this is so, there is bu decision left. The cause which is at in this war is our own cause, and we tians first and foremost must make our the anxieties, the hardships, and the which this war demands of all men. Christians who do not realize that they take part unreservedly in this war must slept over their Bibles as well as over newspapers.

You may have been struck by the fact the ultimate reason which I put forwar the necessity of resisting Hitler was si the resurrection of Jesus Christ. But I been struck, on my side, by the fact th your pronouncements various other co tions have been put forward as primary ultimate reasons—such as "Western civ tion," "the liberty of the individual," dom of knowledge," "the infinite valu the human personality," "the brother of men," "social justice," etc. There i need for me to assure you that the you use have a very positive meaning fo also.

But I doubt whether I can admit that conceptions do really describe the gro upon which we Christians must decid

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The Possible You

L. L. DUNNINGTON

y person in the world has it in him to become far than he is. "Men habitually use only a small part powers which they possess," said the eminent psy- ist, William James. Great unused reservoirs of lie buried deep within us all. In a world full of men starve. In a world full of beauty and joy, men and kill. Instead of health, abundance, and hap- we find untold millions suffering from ill health, y, and despair.

se tense, depressed, fear-ridden millions are what re because of negative, undisciplined thinking. they desperately need is a technique of creative and affirmation that will unlock the infinite re- s of poise and power waiting to be set free.

Russell H. Conwell once took a trip down the ates River. His old Arab guide told him the true f the world's richest diamond mine. It seems that ived not far from the river Indus an old Persian by me of Ali Hafed. He owned a large farm with ds, grain fields, and gardens. He was a contented Then one day a Buddhist priest came along and li Hafed all about the magic beauty and worth monds and of the fabulous power that one could in the world if one but possessed a diamond mine. t night Ali Hafed could not sleep. He was a poor ow; not because he had lost his farm, but because discontented. So he sold his farm, placed his fam- h a neighbor, and set out to find a diamond mine. andered all over the world until he was ragged ngry and sick. At last he stood on the shore of the Barcelona when a great tidal wave came rolling ween the Pillars of Hercules. Unable to withstand nptation, this beaten, frustrated man hurled himself he incoming tide and sank beneath its foaming ever to rise again.

nwhile, the man who bought Ali Hafed's farm one d his camel to the garden brook to drink. Looking into the water, he saw a flash of light, and reach- o the white sand, he pulled out a black stone with ing eye of light. It was a diamond! Reaching down he pulled out another and another and thus dis- covered the world's richest diamond mine—the diamond mine of Golconda. The Kohinoor and the Orloff of the crown jewels of England and Russia, the largest diamonds on earth, came from that mine.

Jesus saw very clearly that the average man is Ali Hafed. He said that the kingdom of heaven is like a treasure hid in a field or like a pearl of great price, for which a man sold all that he had in order to purchase it. Then came the most profound and meaningful decla- ration that it is possible for the mind of man to conceive: "The kingdom of heaven is within you." The unlimited resources of the universe, the diamond mines of God, lie buried within us all, waiting to be found and utilized, while we roam the world poor, hungry, and beaten.

> "Couldst thou in vision see the perfect man God meant,
> Thou never more wouldst be the man thou art, content."

In order to utilize this diamond mine within us, we need to recognize certain basic facts. We are "made in the image and likeness of God." This does not refer to our physical bodies, but to our minds and spirits. There is an interpenetration of the human mind and the Infinite Mind. "In him we live, and move, and have our being."

Mind is creative. John (1:1-3) says: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; . . . In him was life; and the life was the light of men." That is one of the most profound truths in the whole Bible. A word is a symbol of thought. John is saying that Infi- nite Mind created everything. And we have minds made after the Divine Image, also with the power of creation. Every thought creates!

Just here the problem of freedom comes in. We are free to think negative, untrue, vicious thoughts as well as the true, the good, and the beautiful. If we were not as free as that, we should not be moral beings. If we had to be good, goodness would cease to be.

And now let us briefly look at these thinking minds. Psychologists tell us that about one tenth of the mind is the conscious mind and nine tenths the unconscious mind. The conscious mind is that part with which we reason, selecting or rejecting what seems to us to be

good or bad, as the case may be. What our reasoned judgment dwells upon sinks into the unconscious mind and becomes a part of us. If we train ourselves to dwell upon what is true and good and beautiful, upon positive thoughts, we gradually build integrated, poised, power-filled lives. If we indulge in negative, undisciplined, greedy, lustful thinking, we become tense, unhappy, depressed, fear-ridden.

Hitler knows this well. His defeatist propaganda over the air waves of Europe was undoubtedly the main element in the defeat of nation after nation. The reason why the English people are still holding their own against him is that his defeatist propaganda was not allowed to get a hold on the average Englishman. The thing that probably will ultimately defeat Hitler will not be the force of arms, but the hunger and fear and despair of millions of people all over Europe, including Germany.

How, then, can we guard against being immersed in the flood of fearful and defeatist thinking that covers the earth? The answer is, by learning how to pray! Silent communion with the Infinite Mind and the Eternal Love many times a day is the only answer.

"As a man thinketh in his heart, so is he," says the Bible. "In his heart" is the ancient way of saying that what finds a resting place in the unconscious is what makes the man. We cannot keep all bad thoughts out of the conscious mind. But we can keep from dwelling on them, and thus refuse to let them sink into the unconscious to bedevil us and to create failure and despair. Jesus said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Every one of these sins had been harbored and nursed by the conscious mind and thence found a permanent abiding place "in the heart," the unconscious. If people really knew and understood the creative force and power of thought, they would not dare to give voice to some of the weak, negative, vicious words that they do.

The weakness of the Protestant church is just there. For the most part the church has preached fear and based its whole teaching on the fear of hell. It has decreed a whole series of negatives, things people should not do if they ever expect to get to some distant heaven. Even when the sermon is helpful, ministers are in the habit of sending their people home without any help or guidance at all for the week, leaving them to flounder about in fear and trepidation for six days of the seven. No wonder so many churches are powerless—and empty!

Just before dropping off to sleep let the conscious mind toss down to the unconscious mind the great affirmations. They create while we sleep. For make no mistake—in the unconscious mind is all the power that makes for our success or failure, our misery or our happiness. The third chapter of Paul's great letter to the Ephesians closes with a triumphant shout, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory."

CISKOWSKISM IN THE CHURCHES

ARTHUR HOPKINON

In the event that John J. Ciskowski of Pittsfield, Massachusetts, passed his physical tests and was accepted by the United States Army last July, that city faced the necessity of having to fill eight positions which he held, namely: Clerk of Licensing Board, Clerk of Park Commission, Clerk for Inspection of Buildings, Clerk of the Inspector of Plumbing, Clerk of Inspector of Wires, Clerk of of Weights and Measures, Pittsfield Agent for Civ vice, and Pittsfield Agent for Labor Service.

We mention the incident, not to advertise the gif versatility of Mr. Ciskowski, nor to commend him ambition, but to point out the predicament of the ci of Pittsfield for allowing the city dads to—so to sp put so many eggs in one basket.

But civic authorities are not the only offenders i respect. One has but to read the list of officials average Christian church to find the same thing. Ci skism is written all over the page. Why is this?

Speaking from the inside, we can say that—gen speaking—it is not Mr. Ciskowski's fault. He is no seeking, neither has he a morbid desire for marty His name appears on so many committees becau comparison with the number of church member volved, there are only a few who are willing to pull than their own freight, and far too many who are ing to sit back and "let George do it." As it was i days of Jesus, so it is today. The fields are white harvest, but the laborers are few.

★ EVERYDAY LIVING by JOSEPH FORT NEWTO

Memories

How to manage our memories is one of the ar life, which we need to learn and employ. It is easie some than it is for others; the more vivid our mem the harder they are to handle.

Which are the more difficult to deal with, good m ries or bad memories, is hard to tell. Half the weig sorrow is remembering happier days, an old saying us—and we know it to be true.

Yet bad memories—things we want to forget and not—can blight us too. At any rate, memories of e sort can pull us back into the past, until, looking b we walk backward into the future.

How to sort out our memories, what to keep and to throw away, is the problem. "Forgetting those th which are behind," said St. Paul, who had thing wished he could forget, "let us press forward."

Yet memory may save us from despair. "So long power hath led me, sure it still will lead me on," Newman. Thus memory came to the aid of faith, helped him to cross "moor and fen."

What to do with memories? A great physician told a patient to keep a box in the back of the m ready for use. When any memory, good or bad, gets best of us, lock it up and keep it there.

In other words, we must learn, by diligent, fait practise, to control our memories as well as our thou and not let them control us.

"Put in the lock-box," said the physician, "the mem of the tragedies you have never been able to underst the embarrassing failures, the unkindness you have or suffered; lock it tight."

Better still, and wiser, pour it all out to God, let take care of it. Then lift into attention the thoughts things which create courage, confidence, and hope. of us can do it if we try.

The Christian and His Jewish Neighbor

Part I

OSCAR FELSENFELD

he Friendship Press has recently put out a small book-
y Conrad Hoffmann, Jr., "The Jews Today—A Call
Christian Action." This publication is a fact-finder's
rt and a short résumé of what has to be done if Chris-
ity intends to fulfil its evangelistic task. Dr. Hoff-
n's study is not only an inspiration for missionary
k with Jews, it is a challenge to Christians to think
ugh the relations between Christians and Jews. It is
ll to the church to adopt a Christian attitude toward
Jewish question. As a Christian Jew, I take the liberty
tate some points which urgently demand considera-
if we expect to realize the teachings of Jesus Christ.
ur task is to approach the Jews. But the first and
test obstacle is the lack of interest on the part of the
rch. We are sorry that we cannot send missions to
et with its five million inhabitants. We worry because
cannot reach some ten thousands of natives westward
n the Nile. But we are not concerned that there are
e than five and a half million non-Christian people
ctly in the midst of our Christian communities, people
have never seen a Christian missionary. I should be
py to hear that Christian workers were able to enter
et or any other "closed" territory, but why does not
Christian church assume its responsibility toward the
s too?

here are some special difficulties in the Christian's
roach to the Jew. The history of Christianity was writ-
with the blood and tears of Jews who were murdered
persecuted in the name of Jesus Christ. The slaughter
ews by the crusaders, Isabella's "new Christian move-
t" carried out by the Holy Inquisition, the large
to raids, etc., cost the lives of millions of the Jews.
A. L. Sacher's "History of the Jews.") The cause
hese attacks was such slogans as "Kill the Jew, he
d Jesus Christ!" or persistent rumors in the church
Jews used the blood of Christian children for their
over meal. During the Black Death, people were told
the Jews had poisoned the wells with Christian hearts
"sacred water they had stolen from Christian
rches"—and the persecution went on. It is true that
y popes and bishops exonerated the Jews from the
sation of ritual murder, but the church continued to
ecute Jews by decisions based on fanatical prejudice,
ed, and ignorant fears and jealousies from the time
Constantine in the fourth century through Innocent III
the Council of Basel. Even Martin Luther justified
persecution of the Jews, in two violent tracts against
n. In dealing with Jews, Christians must remember
hese crimes of their own predecessors. Through the
uries it has been the Christians who have been offend-
the Jews, and not vice versa.

he keynote of church anti-Semitism, which still sounds
y, is that the Jews have killed Jesus Christ and must
unished. This statement we read even in current
rch publications or hear in church schools.

he most of the pogroms in Europe started in con-
ion with Passion Week, when the story of the
cifixion is the theme of Christian preaching. The
f festivals of the church became seasons of terror to the Jew in East Europe. Some preachers and priests even here in America say little about the fact that, without Jesus Christ's sacrifice on the cross, salvation would be impossible and that it was an absolute necessity in order to fulfil God's plan. Instead of doing so, they emphasize the guilt of the Jews, and their sermons implant hatred of the Jews in the hearts of their listeners. The stoning of Stephen, the persecution of Paul, and the role of Judas are further topics where careless pulpit speakers disseminate antagonism toward Jews. The influence of such ideas, mainly in children, deepens the abyss between Christians and Jews and checks many a Christian approach.

There have been tendencies to create a Jew-less Christianity. The Epistle of Barnabas, the basis of religious anti-Semitism, was the starting point. Then came Christian Gnosticism seeking to get away from everything Jewish in Christianity. Later, Houston Stewart Chamberlain in his "The Foundations of the Nineteenth Century" tried to create a Gentile ("Aryan") Christianity. His ideas were adopted by present-day Germany. Moreover, the horrible persecution of Jews in Europe is led and supervised by Protestant Germans who have not renounced their church membership. The average Jew, observing these facts, is tempted to believe that Christianity is unfriendly to him and that the root of his suffering lies in the person of Jesus Christ, whose coming started Christianity.

No wonder that the Christian approach to the Jews in this setting is not fruitful. After the first attempts of the church to persuade the Jews by appeal to prophecy and discussion, violent methods were adopted to force conversion. Pope Gregory the Great forbade forced baptism, but compulsory attendance on evangelistic sermons continued into the second half of the nineteenth century.

Except at the height of the Inquisition, the Jew could escape his bitter fate when he accepted Christianity. Also during the nineteenth century and in the beginning of the twentieth century there were many conversions for advantage: the Jew who intended to become a state employee, a professor, a nobleman, etc., had to accept Christianity in many a country. However, the discrimination against the Jews as a "race" or "nation," mainly in Germany and German-occupied territories, forbids conversion of Jews today. Moreover, the convert would lose the support and aid given to him by the Jewish church, and the Christian church pays little attention to him.

The only really Christian approach to the Jew is that of love for Israel in order to help her be saved. This is based on the same ideals that compel us to send missions to any other religion, race, or nation. There are some Christian groups, large as well as small, which are conducting missions to the Jews in the name of Jesus Christ. In America work is being done by the Southern Baptist Convention, the Presbyterian Church in the U. S. A., the Episcopal Church, and the Lutheran Church. The Woman's Division of The Methodist Church maintains one settlement house in a Jewish section of Chicago, and

(Continued on page 911)

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Toward a Christian Doctrine of Man

"Man's Search for Himself,"* Professor Edwin E. Aubrey's latest book, is yet another volume that seeks to answer the confused voices of the moment. The sense of personal frustration, always a common experience, is now aggravated by the chaos of war as well as by some disconcerting revelations of the psychologists. "Can man even partially control his destiny?" "Does Christianity offer any real light to men in the present perplexity?" "And, finally, can man assume that, at best, he is a rational being?" These are the persistent inquiries that demand an answer.

The six fruitful chapters of "Man's Search for Himself" set forth in fresh and intriguing fashion a Christian doctrine of human nature. Dr. Aubrey would be the first to disclaim any pretense of completeness in dealing with this theme, his hope being merely to provide his readers with certain initial insights. "Insights," however, are all that most of us have time to digest these days. The author first analyzes man as he appears under the spotlight of various current points of view—science, philosophy, art, and literature. He then examines him, first as a solitary entity, and then as a member of his community. His fourth chapter is devoted to a description of man's struggle to achieve a unified personality. Another chapter studies his quest for freedom, both as an individual and as a unit in his society. The final section of the book gathers up the foregoing strands of thought, culminating in a statement of the churches' task, tests for a social program, together with certain "working assumpt for human action."

Here is a book notable for its rootage in the cultural heritage of our time, keenly alive to the culties of the intellectualist, yet in its final de tions accepting those verities which Christianity long proclaimed. The basis for such conclusion the conviction that Christian faith is not so mu matter of dogma as of dynamics. The ancient te ings regarding God, the kingdom, and the Holy S are the only keys whereby man can unlock the d to his deepest self.

*MAN'S SEARCH FOR HIMSELF. By Edwin Ewart Aubrey. Cokesbury Press: Nashville. Price, $1.75.

Regrettable

It is a source of regret that the British Governm has finally ruled that, while Muriel Lester, the al lute pacifist, will hereafter be allowed to speak fr in England, she may not travel outside the coun In a letter to John Nevin Sayre, chairman of International Fellowship of Reconciliation, from British Embassy in Washington, the Lester cas discussed at some length and the reasons for the d sion are made clear. The letter reads in part as lows:

> I feel bound to explain that among the remarks attributed to Miss Lester in previous speaking engagements in the United States and South America are statements that Britain was responsible for the sufferings of German women and children, that workers should not cooperate in the industrial efforts of nations at war, that Britain's hands were reeking with Chinese blood, and that Hitler had offered peace to keep the wheels of industry going but that Britain had refused. These remarks are liable to be, and have in fact already been, exploited by German propaganda, and it is clear that Miss Lester's activities abroad are more likely to hinder than advance Great Britain's war effort.
>
> On the other hand, many persons of similar religious beliefs to those of Miss Lester are engaged in active social work in Great Britain which is of much value, and Miss Lester herself could presumably find ample scope in such directions if she were to return to the United Kingdom.
>
> Great Britain is at present engaged in a life-and-death struggle against a deadly and unscrupulous foe. While this struggle lasts, the British people in general have agreed to the curtailment of the exercise of a certain number of civil liberties. The right of free speech, however, has not been suspended. It exists in full in Great Britain, subject to the necessity of preventing assistance to the enemy's war effort. Subject to this qualification, Miss Lester will therefore be able to express her convictions in Great Britain, and if she so desires, to communicate freely with her friends in the United States.

Miss Lester has doubtless been rash and sometim biased against her own country in her assertions, a we can appreciate the position of Great Britain wi its back against the wall in defending itself again one of the most dangerous menaces to freedom in a human history. We regret, however, that it seme necessary to place restrictions upon Miss Lester's u terances; for even in war time it is unwise and exce ingly dangerous to curb free speech.

NO MORE MIRACLES?

these sophisticated scientific days, we are told edly that "the age of miracles has passed." Non- If anything, the era of miracles has just begun. ared with the developments in our time, the er incidents of the career of Jesus of Nazareth all and relatively insignificant.

at is a miracle? It is defined as "a wonder or vel." It is something out of the ordinary, some- unusual, something that transcends our ordi- everyday experience, something we cannot fully stand or interpret from our present fund of ledge. That is all. Some men declare with a y air of wisdom that they "cannot accept any- that is contrary to law." What law? The an- s the law to which they are accustomed. These leave no room in their thinking for laws as ndiscovered, for ways of working on the part great Creative Intelligence of the world with they are as yet—because of their limited mental k—unfamiliar. And while we are on the sub- f law, it might be well to clear the way for a robust thinking about it. The "system of law" ling to which the universe seems to work is s many superficial thinkers allege, a tangible e power which makes things happen. No, not It is rather the formulated observations of men ghout the ages concerning the way things habit- happen. Laws are simply abstractions—good as to our thinking and doing, but without sig- nce as motive powers in bringing things to pass. system of law" is not yet complete. It is no system, because men have not yet observed hing, discovered everything, formulated every- The history of the world is a history of ever- sing miracles which, as soon as we become used m, quietly take their place in the category of ed "natural" events.

t is there not a vast amount of superstition up with miracles?" inquires the wary scientist ll his guards up. Yes, of course. Men love signs onders. They revel in dreams and spirit com- ations. Like their animistic ancestors, modern annot yet completely rid themselves of myste- nterpretations and wild imaginations. The fig- , the horseshoe, moon over the left shoulder, thousand other superstitions still beset ignorant and women. Doubtless many of the marvels ed even in the Holy Scriptures represent a way of reporting some unusually striking event; e Jews were a highly imaginative as well as a religious and even superstitious race. But we e sure, nevertheless, that Jesus did perform es which modern science, particularly in the field of psychology and psychiatry, is today proclaiming from the housetops were achieved in conformity to laws with which the humble Palestinian peasants were unfamiliar. No wonder the crowd was struck with awe when it saw the man with the withered hand stretch it forth at the command of the Master! Specialists in hospitals today, however, in a less spectacular way but just as "miraculously" are commanding men to stretch forth their withered hands and are getting the same results.

We are witnessing in our day more miracles than our fathers ever dreamed of. The radio is a miracle. So is the airplane. So is the submarine. So is insulin. So is hypnotism. So is cross-fertilization. So is a glass necktie. Miracles, miracles everywhere! The supernatural is rapidly becoming the natural. Science is more and more pioneering into vast areas of undiscovered country and is consolidating its gains in terms of systematized knowledge. But let us not on this account become too wise in our own conceits and hastily conclude that we have a new god called the "system of law" which can make things happen. The secret of it all is Mind, Creative Mind working according to the highest principles of intelligence, which, when we discover them in action, we call "laws." We have not seen anything yet. Our children will behold wonders of which we little dream; for men will more and more discover how God works.

The highest miracle is the spiritual miracle. Here indeed is mystery, but here also is fact. How does God change men? We stand in awe in the presence of soul transformation, of renewed personality, of the "saved man." How did it happen? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Gamaliel Bradford, the agnostic, confirmed skeptic, could not get away from Dwight L. Moody. The evangelist baffled him. Why did this untrained evangelist exercise such power over his fellow men? Why was he so good? Why did he burn himself up in trying to save men from their sins? Moody haunted Bradford, haunted him until he had to write a biography of the prophet of Northfield. And after Bradford had analyzed Moody, accounted for him by heredity and environment, and placed him under the searching glass of common sense, he came face to face with Moody the changed man and was baffled, baffled almost into reverence and a tinge of belief at the spiritual miracle which he could not understand.

Some day when we have achieved a more perfect obedience, when we have come to know more of God's workings in the hearts of men, we may under-

stand how God saves men, how He works upon their minds and emotions and especially upon their wills to awaken them to love and the highest self-realization. Meanwhile we shall walk by faith, faith based upon what we have seen and experienced in the relation of God to His world and to His children. Some day the distinction between the natural and the supernatural will be completely wiped out, and we shall see Him as He is, our loving Heavenly Father creatively at work in wisdom and love.

A Radical Discussion

From time to time during the last two or three years, ZIONS HERALD has published many articles and letters written from the extreme pacifist point of view. Underlying most of those that touched on the religious aspects of the problem was the naive assumption that the absolutism expressed in the contributions represented pure Christianity and that any other view was open to the grave suspicion of being a sinful compromise with the faith. On the inside front cover of the HERALD this week there appears a radical article which holds exactly the opposite view, contending that determined opposition even to the extent of bearing arms against the totalitarian menace is not only the privilege but also the duty of sincere Christians. The complete résumé of the "Letter to Great Britain from Switzerland" written by Karl Barth, foremost theologian today in Europe, was furnished the HERALD through the courtesy of *Time* magazine, which touched the subject in a limited way in its issue of September 8. When the Nazis ousted Dr. Barth from his professorship of theology at Bonn University in 1935, two eminent churchmen, Dr. Henry Smith Leiper and the late Dr. S. Parkes Cadman, declared the event as epochal as Martin Luther's nailing his ninety-five theses to the church door in Wittenberg.

We do not endorse everything that Dr. Barth says in his letter, but we feel that it is exceedingly important to get his interpretation of the duty of Christians in the present crisis before the American public.

Read Every Word of It!

From Dr. Oscar Felsenfeld of Scarritt College, a Jewish Christian, there came the other day a long manuscript entitled "The Christian and His Jewish Neighbor." Our first impulse upon glancing at it was to return it to the writer since it was "too long," but after a careful reading we discovered that the article presented an unusually excellent discussion of the "Jewish problem." The first instalment appears beginning on page 905 of this issue. Our advice to all subscribers is "read every word of it," and also every word of the second instalment when it appears.

Preaching the "Herald"

Attention is called to a unique "'ZIONS HERALD' Sermon" appearing on page 919 of this issue. Rev. J. Garfield Sallis has taken the material for his discourse from the columns of the HERALD of September 24. In this vivid way he has called atten important articles and discussions in the pap emphasized the importance of the HERALD in to the church and the home. We hope other m will follow his example.

By Every Mail

New subscriptions to ZIONS HERALD on the year basis are now reaching the HERALD office b mail although the campaign for new readers h just begun in several of the districts of the Area. Some of the churches that have alre ported have not yet fully completed their c Others are planning to begin this week. The q ly conferences of the following churches are enrolled in the list of those cooperating in th paign:

Worcester District

Cherry Valley, 5. Framingham, Wesley, 3. Worce Park Avenue, 5. Worcester, Epworth (Swedish), Hudson, 5. Barre, 2. Gardner (Swedish), 3. Worces First (Swedish), 6. Charlton City, 5. Lowell, Cent ville, 2. Natick, 15. Oakdale, 1. Saxonville, 4. Webster Winchendon, 4. Worcester, Wesley, 30. Marlboro Sudbury, 5. Cochituate, 5. Worcester, Covenant, North Grafton, 6.

Bangor District

Bangor, First, 5. Bar Harbor, 5. Caribou, 5. Danforth East Corinth, 2. Easton, 3. Center Easton, 3. Eastport Hodgdon, 2. Houlton, 5. Lincoln, 4. Mapleton, 3. Wa burn, 3. Mars Hill, 3. Mattawamkeag, 2. North Broo ville, 2. South Penobscot, 1. Old Town, 4. Patten, South Robbinston, 2. Pembroke Iron Works, 2. Pen scot, 2. Presque Isle, 4. Prospect Harbor, 1. Smy Mills, 3. South Brooksville, 3. Vanceboro, 2.

Boston District

Newton Upper Falls, 25. Neponset, 1. Parkway (M ton), 5. Boston, Italian, 1. Auburndale, 5. Bright Oak Square, 3. Newton, 12. Belmont, 1. Brookline, Jamaica Plain, St. Paul, 4. Unassigned, 5.

Providence District

East Braintree, 4. East Weymouth, First, 4. East W mouth, Porter 4. Hanover, 4. Hingham, 4. Holbrook, Rockland, 2. Scituate, 4. Wakefield, R. I., 6. Brockt Pearl Street, 5. Chartley, 2. Cochesett, 5.

Portland District

Berlin, N. H., 2. Rumford Center, 1. Gorham, Maine, Portland, Chestnut Street, 25. Portland, Congress Stre 10.

Springfield District

Charlemont, 2. Colrain, 4. Shelburne Falls, 4. Sou Athol, 4. Leyden, 3. East Colrain, 1. Chester, 2. Chic pee Falls, 7. Glendale, 4.

Lynn District

Lawrence, Parker Street, 3. Malden, Robinson, 6. Lyn St. Paul's, 1. Everett, Glendale, 5. Medford, First, 12.

Norwich District

Portland, 1. East Glastonbury, 1. North Grosven Dale, 1. Quarryville, 2. Gales Ferry, 2.

Northern District

Ashland, 2.

New Bedford District

West Duxbury, 1. Wareham, 1.

HINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

ns from Failure. III. Lot.

was certainly a failure, but the conspicuousness of lure was due not to anything distinctive about it, ıt the man himself. His failure was a negative thing rifted into catastrophe. It is the failure of a man ıt enough force of character to be either a hero or in—it is the failure of a shabby, little, low-pulsed What makes it conspicuous is Lot's close connec- ith Abraham, a man who stands in the front rank world's high-souled adventurers. It is only by con- ıat Lot attains his dubious distinction.

ot lifted up his eyes, and beheld all the plain of the Jordan, was well watered everywhere . . .

nature of Lot's failure becomes apparent when we him and Abraham as they stand face to face with ident necessity for some division between them of ailable grazing lands. It is the older man who takes tiative. That was his proper part as the head of the . It was also his right as the head of the family to whatever territory he liked. But Abraham was a ninded gentleman, and he gave his nephew the ıoice. Then Lot showed the material of which he nade. The selfless nobility of the uncle left the w unmoved. The rich land of the plain of the Jor- ıowever, made an instant appeal to Lot's covetous t was a great moment, a chance to match greatness greatness, but all Lot saw was a chance to feather n nest. The poet who said,

> "Be noble! and the nobleness that lies
> In other men, sleeping, but never dead,
> Will rise in majesty to meet thine own,"

aving out of reckoning Lot and his all too numer- be.

see, Lot was not a *positively* bad man. He did not gainst Abraham. He did not incite his herdsmen olent assault upon his kinsman. He did not organ- em for the forcible occupation of the plain of the , and for the expulsion of his uncle from that desir- ısture land. The trouble with the poor fellow was verty of his soul. He was a little man, a mean- l creature, and there could be for him no glow onse to the splendor of Abraham's generosity. Sleek fat sheep, flowing streams—these were things he appreciate. Greatness of soul was far beyond his n. Lot was a respectable person, a decent, law- g man. But he was made of very common clay.

ot chose him all the plain of the Jordan . . .

vulgar little man chose the vulgar little way of n obvious advantage. The profiteer who sees in a var only a chance to fatten his income is a spiritual dant of Lot. Charles and Mary Beard, in their book Rise of American Civilization," tell us that "when ry Chase visited New York on urgent treasury ss in the spring of 1864, he found men of affairs more interested in the stock market than in the awful news of bloodshed at the front. Running through the letters and papers of the time was the continuous dirge that contractors and profiteers were hoping for a long war and still better 'pickings.'" How black is the shame of such men when they are contrasted with the sublimity of Lincoln! They show their family resemblance to Lot as he stood over against the nobility of Abraham.

Lot and his children present an appalling picture of spiritual stagnation. They are the victims of a paralysis of the soul which by a dreadful and cruel trick attacks the higher powers and leaves untouched the lower centers of life. It is a moral derangement like the mental disease which destroys the mind while the body is untouched. The Lots are shrewd and sharp, quick to seize upon opportunity, quick to improve it. They have a certain kind of foresight, a type of vision. But they are able to see only the opportunities for selfish and material advantage, their vision is limited to the plain of the Jordan. It is men like Lot of whom the Psalmist was thinking when he wrote, "Man that is in honor, and understandeth not, is like the beasts that perish."

And Lot . . . pitched his tents toward Sodom.

His feebleness of moral sensitivity meant for Lot what such dulness of soul always means, a steadily deepening enslavement to the existing system of things. He was soon a cog in the great machinery of getting and spending which is all the world for the man whose horizon is shut in by things. Soon he was a citizen of Sodom and a part of its busy and brilliant and sordid and evil life. In the Second Epistle of Peter it is said that God "delivered just Lot, vexed with the filthy conversation of the wicked." But there was nothing, save his own leanness of soul, to prevent Lot from leaving Sodom at any time, and his presence there to begin with was due to his own choice. His deliverance cost him his wife and his fortune, and the story of his later days is as dreary and as revolting as anything in literature. He chose to share the life of Sodom because he could see nothing better, and by a grim nemesis he shared in Sodom's ruin.

Of course he did. He who gives his heart away to the world of material gain and selfish advantage always moves nearer and nearer to the heart of Sodom, until finally his home stands at its busiest crossroads, and his life is inextricably intertwined with its life. Then when disaster comes, as the great depression came to our generation, he loses literally everything that he has; for all his wealth is here on earth, and when the world's treasure-houses collapse, his all goes down in the crash. Only he who has—to borrow a phrase from the great Scotch preacher, Dr. Gossip—a hero in his soul can stand unmoved amid the ruins of Sodom because he has lived for a vision of something beyond the plain of the Jordan.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

The Church as Teacher

With the Sacredness of Human Personality as the Foundation of Its Educational Philos

JOHN CLARENCE PETRIE

"The law was a schoolmaster leading me to Christ," said St. Paul, referring to the Jewish church in which he was educated, in which he spent his youth, in whose zealous service he became a persecutor of the sect that followed Jesus.

To be a schoolmaster is to have a high rank. The highest compliment from a man who has reached a happy solution to his problem is for him to say that someone or some institution was the teacher that led him to the land of heart's desire. Ae we look back now at our own school days, can we not pick out this day school teacher, that Sunday school teacher, this minister, that college professor, and say, "How much I owe that man!" "You made us angry," wrote one former pupil to an old teacher, "because you did not answer all the questions you raised in our minds. You upset us more than you settled us. But after two years in college I have discovered that what you did was to open our minds so that we could take in new truth rather than condition us against it."

Jesus was a teacher—and if upsetting people is a test, He was surely the greatest. We resort to all sorts of devices to keep His teachings out—but the damage has been done. The seed has been sown. It has taken root in the human race. If He Himself were a forgotten name, these teachings would still rise to give us bad consciences. But He not only gave us a bad conscience, He also gave us vision and hope. He taught us that we are of infinite value in the eyes of the Eternal Father.

But Jesus was not only a teacher—He was a teacher-trainer. His first pupils were the apostles whom He trained and tested. Using brilliant metaphors, telling simple stories whose meaning was unescapable, He drummed into their heads and hearts the message He wanted men to receive. He taught them to learn by doing—sending them forth by twos to teach what they had learned from His lips. And finally before He left this world He gave them His great commission, saying, "Go, teach ye all nations."

No movement among men has as good claim to be their teacher as the Christian church. Its Founder laid the cornerstone for all future educational philosophy when He asserted the doctrine of the sacredness of human personality. To Him, children were people, children were souls. They were not nuisances spoiling the pleasures of the elders—they came first with Him. Any temptation on our part to treat as sentimentalism His saying, "Suffer the little children to come unto me, . . . for of such is the kingdom," is jerked up suddenly by the counter-blast that to offend one of these little ones was to merit a punishment so dire that it were better for a man if he had had a millstone tied about his neck and had been cast into the sea. To Him, women were people, women were souls. The basis for the laws against divorce which have been women's protection through the centuries is in His teaching that a wife was no chattel to be cast aside whenever a man tired of her. To Him, the little ones were not only women and children but the weak of this world everywhere. The Heavenly Father was not guided by the standards of men. Not the wise and the rich and the pious were the sole objects of God's love, but a —particularly the oppressed.

This is the foundation stone of our teaching—n men are angels and saints and paragons of perfecti that all men are in the image of God, that all have tialities to be drawn out—educed. And since His have seen the idea of universal schooling grow unti become a standard of the West that illiteracy is a against the citizen. Where Christianity has gone, have been organized.

But, strangely enough, the spread of education h made the world any better, it may be said. Such a ment is hard to prove—and also to disprove. But reminded by a recent issue of the English Un weekly, *The Inquirer,* that when Frederick the conquered weaker nations in Europe there was no on ethical grounds, whereas today the world is sh at the violations of the rights of small nations by his successors. But even so, it is devastating to the of man and to his high hopes of what education m for him to see the condition of the world. Was wrong? Is man not educable except in the sens we can pour more and more information into hi cannot make him live like a son of God?

It is here that modern people find in Jesus a r offense, for He did not say that all men *would* live their potentialities; on the contrary, He knew th would be betrayed into the hands of the priests by His own apostles. He knew the mob would be ho for His blood. He knew that a cowardly proc would wash his hands of the whole affair and to favor with the leaders in Jerusalem would order crucified. There is not a thing we know about h nature today that Jesus did not know. The truth matter is that Jesus pictured some trees as failing to forth fruit and He had no hesitancy in consigning to the fires of Gehenna. Jesus was a realist. He kne no man could be educated against His will. He that one of the endowments of man was the very for thwarting the purpose of God. We moderns d like that. We do not like to think of anyone as being We rightly look for all sorts of influences, hereditar environmental, to account for man's unsocial beh But Jesus would still say, were He here today, that has a God-given will—and He can use that will a God and against his fellow man, which is the same

Now, it is precisely this sort of teaching and tra and educing for which the church stands. With th creasing secularization of the schools, it is obvious there is little attempt being made there to educe the i of God in man. The schools are not allowed to tea Thus the burden falls more heavily upon the church the home than it has for centuries. The church h children only a few minutes a week (and half the dren in the country are not even exposed to that religious teaching). What chance has it to give e meager idea of the contents of the Bible, and the re tion of the true nature of man for which the Bible s adamant? At the same time, the home becomes

ne and more a filling station. Grace at table, common ily prayers, times for reading the Bible and other rch literature, these things that were once a part of life of the home, are so no longer.

ne woman told me that she had begun reading to children, from Charles Foster Kent's "Children's e," the stories she herself had enjoyed as a child. But children of this jazz age were bored with them until gave it up. I need not have said that on the shelves he room of her fourteen-year-old son were nothing the little ten-cent volumes of Flash Gordon, The it, and Dick Tracy. This lad said he could not read a k. Such a boy has not only not been conditioned into appreciation of good literature, an appreciation that ıld have made the Bible alive for him as it did for rge Bernard Shaw, but he has actually been condi- ed by these misnamed comic strip pictures which are hout intellectual content and which are read without ıtal effort.

'he Bible is literature—nothing in world literature ls it. One grows in appreciation of it as one does in appreciation of good music and sculpture and paint- . What we do not read we shall never learn to love. call for the revival of religion in the home is more ent today than for centuries. You are asked to oppose tendency of the times, to swim against the current. If do, you will be rewarded. If enough do it, the effect l be visible in social improvement so that we shall not only our own souls but also the soul of society. 'here is a brighter side to the picture. The work of edu- on is not something limited to church school classes. ry activity of the church is educational. It is a poor non indeed in which there is no definite teaching. etings of laymen's groups, women's groups, young ple's groups are all educational. There is information arted, there is training in the holding of office, in ng responsibility, in charitable endeavor, in getting ıg together, in the sharing of one another's experi- es.

bove all, there is the teaching that is contained in ship. Praise, confession, thanksgiving, adoration are so many means of making an intimate part of our souls the teaching that we are in the image of God. owing that our greatness is derived from God, we are le humble and grateful; knowing that we fall far t of realizing our best, we are moved to shame, con- on, and amendment of life. Knowing that the Eter- Himself comes to the aid of those who try, and that very stars in their courses fight against evil, we are of hope. Knowing that God is our final destiny as as our beginning, we are inspired to see beyond the nent into eternity itself. Thus it is our full nature that duced, not just the mind and the hands and the emo- s as in secular education.

e Christian and His Jewish Neighbor

(Continued from page 905)

ontributes to a joint-work settlement house in Phila- hia. The interdenominational International Mission- Council has a department of Jewish work. There are small independent Jewish missionary societies, some vhich do excellent work, such as the New York ngelization Society, the American Board of Missions ne Jews, and the Chicago Hebrew Mission.

ne types of work are different. Some agencies advo- parish approach or settlement-house work, while others employ special missionaries. It is worth noting that evangelistic work among Jews is eagerly supported by the small flock of Christian Jews. One of the outstanding efforts is that of the zealous Hebrew-Christian Alliance of America, which is primarily an organization for the purpose of uniting Hebrew Christians of all denominations. It supports missionaries to the 500,000 Jews in South America, to whom no other Christian worker is available.

The exact number of Hebrew Christians throughout the world is unknown. The Roman Catholic Church does not publish her data. My own guess is that, on the Continent of Europe, Roman Catholic Jews outnumber the Protestants three to one. The number of Christian Jews in America is unknown. Estimates range from 50,000 to 200,000 and more. This number is growing with every ship arriving from Europe with refugees, Christian Jews among them. These Hebrew Christians make the "Jewish problem" even more complicated for their peculiar social and economic situation.

Even in this beautiful and free America, the Jews have to face anti-Semitism in social, educational, and professional fields. We cannot discuss anti-Semitism here. It is unchristian, even antichristian, because it is contrary to Christian love. The reaction of the Jew toward anti-Semitism, exclusion from the Gentile society, and discrimination in the professions strengthens the ties that connect him with the Jewish church and with the Jewish people. If the Jew meets a "Gentile" who discriminates against him, the Jew sees in him always the "Christian." Thus the Jew is repelled farther and farther from the Christian church.

(To be concluded next week)

THE LESSON OF COLUMBUS

Ruth Taylor

"Behind him lay the gray Azores,
Behind, the Gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas."

So begins Joaquin Miller's great poem on Columbus—a poem for all those who are facing a time of danger. Columbus had only a belief by which to sail. He set out into an unknown ocean, which the fears of more timid men had peopled with fabulous monsters and half-hinted perils. His ships were small, his crew mutinous, his seconds in command envious that this "foreigner" should be placed over them.

All he had was an idea—a plan which was new, and which wise men swore could never be carried out. But he did it. He set his course straight ahead, and stuck to it. The monsters did not appear—but unforeseen hardships did. The ships were becalmed for days in the doldrums—that patch of ocean where the wind seldom blows. The provisions and water ran low, and the ocean was wider than his wildest calculations. But still he went on.

What he faced, we face today. If we go ahead, our timid sailors declare, the monsters of war will engulf us. We face the difficulties of curtailment of what we deem necessities. We shall need the extra energies of men to pull us through the inaction of the doldrums. We shall have to meet with and handle mutinous subversive forces and envious, self-seeking leaders. But where Columbus had the idea of a new road to the Indies, we have the ideal of a new world, where democracy will have an opportu-

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The New Army Chapel

Reminding the Soldier of His Duty to God and Country

D. HAROLD HICKEY

For the first time in the history of our country, the United States Army is building chapels at government expense. It is true that there have been many beautiful chapels on army posts for years, but these have all been built through private subscription and without cost to the War Department.

With the beginning of the defense program, the sum of twelve million dollars was appropriated to erect more than five hundred chapels at a cost of over twenty thousand dollars each. These chapels are of simple American colonial type on the exterior, painted white, with a spire rising fifty feet from the ground. The building is ninety-five feet long and thirty-five feet wide. The main sanctuary seats three hundred people with an additional fifty people in the balcony, where a thousand-dollar electric organ is installed. Exposed beams of mission stain, with pews and baseboard of the same color, give beauty and dignity to the sanctuary. Within the divided chancel are a movable altar (which may be pushed into the wall when not in use), a pulpit, and a lectern. Provision has been made for the ark and torah for Jewish services. Thus within a few minutes the chapel can be transformed from a Jewish synagogue into a Catholic church and then as quickly into a Protestant place of worship.

AT FORT ANDREWS, BOSTON HARBOR

CHAPEL ERECTED BY THE GOVERNMENT FOR THE USE OF ALL FAITHS

Perhaps some non-ritualistic chaplain may object to the altar, the divided chancel, and the lectern. He need not be disturbed. As easily as one closes a drawer in a dresser, he can make the altar disappear; he can put the lectern out of sight, close the altar rail, place his pulpit in the center, and immediately find himself preaching in a church of the evangelical type.

There is a reception room at the entrance of the chapel, and two chaplains' or pastors' rooms on each side of the chancel. Closets in the rear give ample space for the storing of vestments, communion sets, and sacred relics. The lighting is direct with heavy arm chandeliers of mission wood. The wall board is sufficiently light in shade to blend with the dark wood pews and altar, and saves the sanctuary from the dim-religious-light effect. The windows are of small square panes in harmony with the colonial exterior.

The providing of these chapels by the army is indicative of the gratifying change toward the religious program among soldiers, a change that can be appreciated o by the chaplains who were obliged to contend with hea breaking indifference and neglect during the first Wo War. In those days the chaplain was given a commissi as an officer and nothing more. He had no office or pl to conduct religious services. The Young Men's Christi Association huts were in the absolute control of t organization. Each hut had its own religious progr and rarely took the chaplain into its councils or rec nized him as a brother in Christian service. All t has passed, and today the chaplain has an office that fully equipped, and he also is provided with an ass tant, who fills the capacity of secretary. The importance the work of t chaplain is rec nized as never b fore.

The chapel Fort Andrew Boston Harbo stands near t shore on Hin ham Bay. It is t first building greet the eye c the visitor, an gives eloquent e pression of th reverence and r spect which t army holds for r ligion.

Many peopl have asked abou the attendance church services in the camps and on army posts. It better than in the average college where chapel attendanc is not compulsory. One should keep in mind that fift per cent of the men are absent on pass each Sunday. would be a serious handicap for an average congregatio to have half of its membership away each Sunday. (know what some facetious brother will murmur when h reads that.) Yes, they are away, but there are always th faithful few who never miss. Protestants in the arm attend church services more regularly than in civil lif Catholics are less regular, according to the statement o their chaplains. That does not mean, however, tha Catholic services are not better attended than Protestan services. But it cannot be denied that many Catholic youn men, when away from home influence, neglect their re ligious obligations even as do Protestants. Of the latte the Episcopalians show the most interest, especially i the service of holy communion. The Jewish men also sup port their Friday evening service, although many declar that their loyalty is prompted by racial pride more tha by religious conviction.

Attendance at church services in the army depend largely upon the cooperative interest of the officers, espe

(Continued on page 918)

Left-Overs

is all right, in fact it's a symbol of thrift. True, eople take corned beef or roast beef and chop it ook like hash, but that's not the real thing. The e article is made of boiled potatoes from yesterday, nds of meat from Saturday and Sunday, a few that will spoil pretty soon, the last of the break- con, and all those cooked vegetables in the refrig- If you season it well, it will taste good.

ybody has hash of one kind or another. Take the From large sheets of fine vellum he cuts out uality calling cards or stationery. Does he throw aps away? Certainly not! He binds them up for aper or memorandum pads which he presents to customers as a gesture of good will.

ake the textile mills, clothing factories, and even il dry-goods stores. They have remnants. Dresses, nd suits have been cut from bolts of fine cloth, d-shaped pieces are left over. The remnants coun- put them on sale at a bargain, and economical ives will make good use of them.

ghter-houses and butcher shops used to throw away feet, hair, and entrails. But not any more. What as refuse becomes ornaments, buttons, mattresses, tilizer.

overs are always in second place. No one would the Sunday roast just to keep the left-overs. You what a man considers most important by study- t to which he gives the major portion of his devo- nergy, and thought. Famous left-overs include: rch offering gathered from the few coins remain- r Saturday night's spending; a few remnant min- arily snatched in prayer after a long day of busi- d pleasure; and the old yet ever new mistake of ring God only on second thought.

e heweth him down cedars, and tak- n the cypress and the oak. . . . He rneth part thereof in the fire; with rt thereof he eateth flesh; he roast- n roast, and is satisfied: yea, he rmeth himself, and saith, Aha, I n warm, I have seen the fire: and e residue thereof he maketh a god. iah 44:14-17.)

Restrictions

Jim is nineteen and full of complaints. His are not the complaints of old Aunt Sarah, whose arthritis, neuritis, and nephritis have crippled and confined her. He is confined and hemmed in by imposed restrictions. Here he is. Listen to him.

"I don't like it. It's no fun. All I can remember since I was born in this house is, 'Here, do this. You can't do that. Don't go out there. Play in your own room.' When I got older, it was, 'Eat this, it's good for you. Lessons first, play afterward.' I tell you I'm sick and tired of it.

"And now what do I hear? 'You're a man now, Jim!' That's what they say. But can I drive the car? Oh, no, not after midnight. 'And don't go over fifty. Avoid the popular hotspots, and bring your girl friends home so the folks can meet them.' Oh, yes, I'm a man, like fun.

"It's not only my folks. It's everywhere. 'Keep your mind on your business. Study nights. Drive to the right.' I'm not the only one who's complaining. There's Bill, the best tackle on the college team, but the coach keeps him out of the line because he is occasionally offside and jumps the gun. And take Tom Hanson. They don't give a fellow a break. He made a few wild throws last week, and the coach says now he's not to pitch in the big stadium game.

"What do people want? Perfection? Well, they'll not get it from me. You live only once, and you ought to live. I intend to spread myself around and have some fun. These bookworms and yes-men can take orders all they want to, and toe the mark like the slaves they are, but not me. I won't be driven. The old man says, 'Look around, and you'll find out why I want you to discipline yourself.' Does he think I'm going out hunting for more restrictions? Not so you could notice it. There's fun to be had, and I'm going to have it. No straitjacket for Jim."

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13, 14.)

Howard Williams Selby, Jr., son of Mr. and Mrs. Howard W. Selby of West Newton, and Miss Marian Lucile Turner, daughter of Mr. and Mrs. William Brewer Turner of Summit, N. J., were married Saturday evening in the Central Presbyterian Church of Summit. A reception at the Canoe Brook Country Club followed the ceremony. Mr. Selby was graduated from Yale last June and is now associated with the United Farmers Cooperative Creamery Association. The bride attended Connecticut College for Women at New London. They will live in Cambridge.

East Hartford (Conn.) Methodism has suffered a great loss in the death of Miss Harriett G. Hollister on September 21 at the age of seventy-two. Miss Hollister was a lifelong member of the Hockanum Methodist Church, but for the last twenty years had lived near and attended faithfully the Center Methodist Church. To both churches she was generous with her gifts. She was a friend to all in need and was never happier than when helping another. Her Christian faith saw her and many others over many hard places. The funeral was held on Wednesday, September 24, and was conducted by Rev. O. E. Tourtellotte, a former pastor, assisted by Rev. William H. Moseley, minister of the Hockanum Methodist Church, and Rev. J. L. Butler, minister of the Center Methodist Church. She was a ZIONS HERALD subscriber of long standing and read its pages faithfully.

Dean Lynn Harold Hough of Drew Theological Seminary preached for Dr. Peter Bryce at Metropolitan United Church, Toronto, Ont., on Sunday, September 28.

Rev. Charles C. Noble will succeed Rev. Lynn J. Radcliffe as pastor of First Methodist Church, Syracuse, N. Y. Dr. Noble has served Christ Methodist Church, Glens Falls, N. Y., for the last seven years. His new appointment becomes effective October 15.

George Arthur Wilson, holder of three earned degrees and an honorary doctorate of laws from Boston University, died Saturday afternoon in Cambridge, where he had resided since his retirement from teaching. He had been ill for a week. Dr. Wilson was born in Wabash, Ind., March 17, 1864. After completing liberal arts and theological courses at Boston University, he was awarded a Jacob Sleeper Fellowship for European study, and in 1896-97 attended the Universities of Jena and Berlin, and worked in the library of the British Museum. In 1898 he was acting professor of philosophy at Dickinson College. The following year he accepted a call to the department of philosophy at Syracuse University, with which he remained in active connection until 1937, when the university conferred upon him the honorary degree of doctor of sacred theology and made him professor emeritus. For the year 1930-31 he was given leave of absence to serve as visiting professor of philosophy at Boston University, and in 1938 he was visiting professor at the University of Southern California. Dr. Wilson contributed numerous articles and book reviews to philosophical and religious journals. His book, entitled "The Self and Its World," appeared in 1926, and was welcomed as "a decidedly important contribution to current thought." In his earlier years he held Methodist pastorates in Avondale, Ind., and Norwood, Mass. When he was appointed to Norwood in 1899, he interested the parish in a church building enterprise. In 1902 Dr. Wilson was married to Winifred Warren, daughter of William Fairfield Warren, first president of Boston University. Mrs. Wilson is now living at 6 Newport Road, Cambridge. A sister, Mrs. M. A. Payne of Wabash, Ind., is the only member of Dr. Wilson's own immediate family surviving. Services will be held at St. Mark's Methodist Church, Brookline, on Tuesday afternoon at four o'clock.

Miss Millison K. Shedd, daughter of Rev. and Mrs. G. Vaughn Shedd of Melrose, is teaching at Pinkerton Academy, Derry, N. H. Miss Shedd received her bachelor of arts degree from Boston University last June.

Rev. Walt Holcomb, pastor of Wesley Memorial Church, Atlanta, Ga., will deliver an address on Sam Jones before the Tennessee Conference at Belmont Church, Nashville, Tenn., October 16. This will be the thirty-fifth anniversary of the death of Sam Jones. Dr. Holcomb is writing the story of the evangelist's life for publication and asks that any minister or layman who recalls a striking saying, incident, or story about Sam Jones mail it to him.

The marriage of Miss Ann Cherrington, daughter of Dr. and Mrs. Ernest H. Cherrington of Washington, D. C., and Ensign Russell Broyles Driver, son of Mr. and Mrs. Leslie R. Driver of Bristol, Tenn., took place on September 17 in Francis Asbury Methodist Church, Washington, D. C., the pastor, Rev. Robin Gould, officiating. The ceremony was followed by a breakfas wedding party at the Methodist The bride, whose father is executive of the Board of Temperance of T odist Church, was graduated from t ican University. The groom is an of Ohio Wesleyan University.

Mr. and Mrs. A. E. Joslin rece brated their sixty-third wedding an by welcoming friends at their home all Street, Melrose.

Rev. and Mrs. Ralph Stoody an ter Rosemary have changed their re address from 425 West 23d Street, N City, to 3563 83d Street (Georgia Jackson Heights, New York City. the current college year, Miss Stood ing at the Phi Mu House, 208 Waln Syracuse, N. Y.

Rev. Charles F. Boss, Jr., of Chic executive secretary of the Commis World Peace, was the official repre of Boston University, by appoint President Daniel L. Marsh, at the re tieth anniversary celebration of the sity of Chicago.

Mrs. W. J. King, wife of Presiden J. King of Gammon Theological Se Atlanta, Ga., is making a good reco lowing a recent operation. She had r well for the greater part of the sum

Rev. J. T. Cullum Blackmore wa uled to broadcast a heartening mes the people of France, in French, o day afternoon over the short-wave WRUL. During the vacation peri Blackmore has been acting honorarily retary for the New England Bra France Forever, the organization seeking to unify, for the support Free French movement under Gen Gaulle, the wide-spread desire in the States for a liberated, democratic France Forever has quintupled duri last few months. Its office is in the Vendome. Mr. Blackmore was a mis for twenty-seven years in French Africa and now is a member of th Hampshire Conference. He signed cent protest against Lindbergh's anti- speech.

Mrs. A. L. Holmes, formerly of M but more recently of St. Petersburg, F been discharged from the Faulkner tal and with Mr. Holmes is staying Center Street, Jamaica Plain.

Rev. W. C. Poole, pastor of the can Church in Buenos Aires, Argentin former president of the World's S School Association, will be the guest of at a luncheon, Wednesday noon, Octo at the Prince George Hotel in New which will precede the regular m meeting of the Executive Committee Division of Foreign Missions, Boa Missions and Church Extension o Methodist Church.

Leonard Carlton Harris, son of Rev. ard C. Harris, superintendent of Prov District, and Mrs. Harris, was unit marriage with Elisabeth Faye Craig, c ter of Mr. and Mrs. Ira L. Craig of downe, Pa., on Saturday, Septembe The ceremony, which took place in the Presbyterian Church of Lansdowne, wa formed by the father of the groom, a

With Our Writers

L. L. DUNNINGTON, Duluth, Minn.; minister of the Endion Community Methodist Church.

ARTHUR HOPKINSON, Lynn; also a Methodist pastor, serving First Church in Lynn.

OSCAR FELSENFELD, Nashville, Tenn.; a Jewish Christian who came from Europe and is studying at Scarritt College, Nashville, in preparation for Christian service.

JOHN CLARENCE PETRIE, Houston, Tex.; minister of First Unitarian Church.

RUTH TAYLOR, New York City; formerly associated with the late Dr. Charles Stelzle and now carrying on his work by presenting the principles for which he stood.

D. HAROLD HICKEY, Fort Andrews; chaplain (lieutenant colonel) 241st Coast Artillery (Harbor Defense); member of the New England Conference of The Methodist Church.

COUNT S. C. VAN RANDWIJCK, Batavia, Java; missions consul.

J. GARFIELD SALLIS, Franklin; pastor of the Methodist Church.

: pastor of the church, Rev. N. Malcolm :Dyke. Both Mr. and Mrs. Harris are ates of the American University, Wash- n, D. C. Miss Betty Harris, sister of oom, was one of the bridesmaids, and int, Mrs. E. J. Stubbs of Cleveland its, Ohio, was soloist. The couple will at 3 Narbrook Park, Narberth, Pa.

Kirby Page will conduct one of his nal Two-Day Spiritual Retreats in e Methodist Church, Malden, Friday Saturday, October 24 and 25. This is terdenominational project and is a part ation-wide series being held to consider personal and social issues which face tian ministers and church leaders. The se of the Retreat is the spiritual en- ent of the delegates through addresses, ssion, worship, and fellowship.

v. C. C. Amendt, returned from mis- ry service in Korea, has accepted an ntment in the North-East Ohio Confer-

v. Frank J. Mucci goes from Hodgdon Linneus to South Brooksville Circuit, in nge with Rev. David Hickland. Both appointments are on the Bangor Dis- of the Maine Conference.

v. W. H. Easton of Baltimore, Md., a ber of the New England Southern Con- ce and formerly professor of Bible and sophy at Morgan College, Baltimore, lead the annual preaching mission car- on by the Protestant churches of Frost- , Md., in November. The general sub- chosen is "Religion and Life" as these een in their relation to the Bible, to lit- re, science, and philosophy. The final on will treat of nature, man, and God.

v. and Mrs. Henry L. Wriston of ham have bought a new winter home 2 West 19th Street, Sarasota, Fla. They tarting South on Tuesday of this week.

. Franklyn B. Snyder, president of hwestern University, Evanston, Ill., de- ed the principal address at the Convo- n in Recognition of Scholarship held at eyan University, Middletown, Conn., on nesday of last week, and during the ises had the honorary degree of doctor ws conferred upon him by President s L. McConaughy of Wesleyan.

. Richard Deming Hollington, who re from the faculty of Garrett Biblical tute in 1939, is now living at 3720 Well- Street, San Diego, Cal., where he ex- , he says, to spend the rest of his days. Hollington went to Garrett in 1927 after n-year pastorate at Mathewson Street odist Church, Providence, R. I., and retains his membership in the New Eng- Southern Conference.

. Joseph Fort Newton, whose "Every- Religion" is a weekly feature in Zions ald, has gone to England at the invita- of the British churches of all faiths. He from Newfoundland to Iceland by per-plane. Dr. Newton is the rector of Church of St. Luke and the Epiphany, delphia, Pa.

. E. Stanley Jones is coming to Mel- October 26-29, to conduct a series of ings that will constitute one of the onal Christian Missions under the ces of the Federal Council of Churches.

Arrangements for the Melrose meetings are in the hands of the Preaching Mission Committee of the Massachusetts Council of Churches, of which Rev. G. Vaughn Shedd, pastor of First Methodist Church, Melrose, is chairman.

EVENTS

In connection with the observance of World Communion Sunday at Wellington Methodist Church, Medford, there was held a memorial service for Rev. Charles F. Rice, a former pastor of the church, who died on Sunday, October 2, 1927, at his home in Medford, after attending the church service that morning. Dr. Elmer A. Leslie, who was with Dr. Rice on the day of his death, gave the memorial address.

The annual convention of the Massachusetts Council of Churches this year, to be held November 5 at Winthrop Street Baptist Church, Taunton, will be a one-day program beginning at 10 A.M. At the morning session, Dr. Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of Churches, will speak on "The Church in a World at War," and Dr. William Wallace Rose, pastor of First Universalist Church, Lynn, will conduct a service of worship. At 12.30 there will be a luncheon of the Federation of Women's Church Societies, with Mrs. Henry H. Meyer, just returned from a year in China, bringing "A Message from the Women of China to the Women of America." "Bases for a Just and Durable Peace" is the subject of a panel discussion announced for the afternoon, to be participated in by Dr. Van Kirk, Dr. Ashley Day Leavitt, and others. The speaker at the fellowship dinner will be Dr. Forrest L. Knapp, general secretary of the World's Sunday School Association, and the concluding address at the evening service will be given by Dr. Luther A. Weigle, dean of Yale Divinity School and president of the Federal Council of Churches.

New Secretary in Louisville Office

Rev. B. P. Murphy, who recently came to Louisville, Ky., as assistant secretary to Dr. T. D. Ellis, one of the executive secretaries of the Division of Home Missions and Church Extension, Board of Missions and Church Extension of The Methodist Church. Dr. Murphy was pastor of West University Place Methodist Church, Houston, Tex., when called to his new secretarial position. He took his college work at Southern Methodist University and his graduate degrees, bachelor of divinity and doctor of philosophy, at Yale University. He is a member of the Texas Conference.

The Department of Race Relations of the Federal Council of Churches announced last week the establishment of a Joe Louis Fund sponsored by the world's heavyweight champion boxer. In a letter sent out to friends over his own signature, soliciting funds for the Federal Council's work in behalf of Negroes, Mr. Louis said that he expected soon to be called into the service and that before he retired from the ring he wanted to "put up one more fight—the best of my career—to help my people." "The hardest fight I ever had," he continued, "was against prejudice and intolerance. My people know what I mean. They are all fighting their way up, and I want to open the door of opportunity a little wider for them. I propose to start with my own contribution."

The annual International Sunday Service at the Morgan Memorial Church of All Nations will take place on the morning of October 12, in connection with the celebration of Columbus Day. This service, as is customary, will be under the direction of the Italian congregation, of which Rev. Nicola Notar is the pastor. The editor of Zions Herald will preach.

"Lay Activities for 1941-1942" is the title of a 32-page pamphlet, attractively bound, recently issued by the General Board of Lay Activities of The Methodist Church for free distribution on request. It is intended for lay leaders and members of official boards. Copies may be obtained by writing to the headquarters of the board, 740 Rush Street, Chicago, Ill.

In Franklin, the Methodist Church has decided that summer young people's institutes are too valuable to be left to the individual choices and chances of springtime, and has provided for an "Institute Bank" with the promise of "dividends" for those depositors who go to institutes next summer. Here is the announcement carried in this church's weekly bulletin: "Our 'Institute Bank' has been established to stimulate thrift and to encourage young people to attend summer institutes. Anyone may deposit ten cents per week from October 1 to May 31. Those who do not then wish to go to an institute will withdraw their deposits. Those who do wish to go will have their deposits, plus dividends provided by Epworth League and Sunday school efforts, to help pay their expenses. Boys and girls for Camp Wickaboag have the same privilege; also adults who wish to attend advanced summer schools." This is a unique plan that other churches might well consider adopting.

Missions Carry On in Netherlands Indies

"We Reject Any Defeatism"

COUNT S. C. VAN RANDWIJCK

I suppose that many of our American friends have not often heard of the Netherlands Indies except by tourist folders about Bali, the lost paradise, the enchanted isle.

The Netherlands Indies may be known a little nowadays as an exporter of rubber and tin to the United States, and a buyer of American tanks and airplanes. This very fact shows that this country is not untouched by the tension in the Pacific, notwithstanding its geographical position, away from the main thoroughfares of the world. Until very recently the inhabitants felt pretty safe between its three neighbors: the Straits Settlements, Australia, and, in the north, the Philippine Islands.

An American friend once asked me how many islands there are in the archipelago and how many inhabitants the U. S. A. would number, provided they were as densely populated as Java, the principal island. I confess it took me some time to do the counting, but the result was that there are over 100,000 islands and that there would have to be nearly 3,000,000,000 Americans in order to give you some idea of what density of population means here.

This takes me to the most important topic for any friend of Christian missions: the inhabitants. They number about 66 millions, some 1,600,000 of whom are Chinese and non-indigenous Orientals. The greater part of the indigenous population belongs to the same race as the Filipinos, the Indonesian race. In spite of the fact that the inhabitants of the whole country (with the exception of New Guinea and surrounding islands) are very much like one another, they speak a number of different tongues, the total number of languages being estimated at over two hundred. Only a few of them have more than a million speakers. The Malay language, however, has been the lingua Franca of the archipelago for many a century and offers a welcome, though necessarily very imperfect, substitute for the missionary who feels himself unable to learn all the vernaculars of his district. Still the missions are keen to preserve and use the local languages: there exist over twenty-two translations of the Bible or parts of it in the different vernaculars, and for the great majority of the population of the archipelago the whole Bible is accessible either in its own language or in Malay.

The number of Protestant Christians is rather considerable: there are between 1,600,000 and 1,700,000 of them, *i.e.* nearly twice as many as the number of Christians in Japan and China put together. This is due to the fact that the Indonesian churches are largely the products of what present-day missionary theory calls "mass movements." Conversion of families, villages, or clans, not of separate individuals, is characteristic of this method of missionary work and on many a field in this country group conversions extended very quickly.

Next to being largely a "mass movement area," the Netherlands Indies as a mission field are characterized by a relatively great stress having been put on the work in rural districts among the simple peasant folk. From a purely missionary point of view, there does not exist a rural problem as there does in some other countries. The problem our missionaries are up against is rather the problem of the towns, the middle and upper classes, the intellectuals.

Understanding of the dangers of Western secular civilization has in the past been less absent from the minds of missionaries and board secretaries than insight into the necessities and advantages of higher education of Indonesian Christians. This missionary policy was corroborated by a similar government policy. Not until 1914 was there created a special type of primary school with the Dutch language as the medium of instruction for future Indonesian intellectuals. This explains why, up till now, there have not been many national Christians, with a college or university education, capable of framing the policy of their churches. Their number is much smaller than say in India, where Western education started eighty years earlier, but it is continually and rapidly increasing. I may mention in this connection the important work of the theological colleges and the Christian Student Movement. This work will continue to grow in importance as the opportunities for training on a university level are increasing. There are now technical, law, medical, literature, and agricultural faculties and an academy for Indonesian civil servants.

In the third place, the Netherlands Indies count what is believed to be a greater number of Christians won from Islam than any other country in the Moslem world. These converts are mainly to be found on Java, and they do not, of course, belong to any mass movements. There are some 65,000 of them out of a total population of 45 millions on this entirely Islamized island. Islam is spreading rapidly both in breadth and in depth, and the time will not be far off when all animists will have to choose between Islam and Christianity. Missionary leaders are very conscious of the fact that this presents a most serious challenge to the Christian forces in this country and especially to those outside Java. Still, we can hardly overestimate the importance of the Christian communities on Java with regard to the clash of Islam and Christianity. The greatest spiritual battle will have to be waged on the main island itself, and much will depend on the faith, the courage, and the wisdom of those Christians who have their home there.

There is a fourth characteristic which I should like to draw your attention to: it is the nationality of the missionary forces. I think that about half of the world's missions are in the hands of Americans and the greater part of the remaining half in those of the British. Under these circumstances it is a curious thing to note that, in a great mission field like the Netherlands Indies, by far the greater part of the miss forces has always consisted of German Dutchmen, with some Swiss in betwee

The internment of all German mi ries, which had to take place on M 1940, and unavoidable measures of ec made us lose about one third of the pean missionary staff. We had little hop so much of the work could be kept as has proved to be possible. Thanks fo go to a large group of entirely new tributors in the Netherlands Indies United States, Australia, and South A

We know that the menace to our still continues, but we have learned by rience of last year to "take no thoug the morrow." It may on the whole be that the most baffling problem immed after the German invasion was the qu "How to finance the work?" If our known and unknown friends contin support the work as they have been d this problem will be solved. Nowaday are concerned about the problem of pe nel. Will all the missionaries, many of w were due for furlough in 1940 after s or eight years' service in the tropics, s times in very lonely places, be able to the greater burden of work and resp bility which circumstances have put their shoulders? Will it be possible for reduced number to do something more reorganize existing work and keep it go Will they have the power to keep the gressive attitude which is essential for mission work? Will they be able to find finance the tools without which no mis ary can fulfil his task? Will they be position to give the young indepen churches the help they need? Will who, after the internment of their Ger colleagues, are working among the Ba under difficulties probably unsurpassed missionary history find it possible to pre the great Batak Church from doing irreparable harm?

There are many reasons for rejoicing thankfulness; we have good ground for h and we reject any defeatism for the miss ary cause. Still, we do not know what future has in store for us, and nobody look at it without grave concern for world in general and for the small par the Christian cause we are responsible in particular. All we can do is to go ward unshaken in the firm belief that "J Christ reigns in the midst of His enemi and that the final victory is His.

A Japanese-American Cree

A Japanese-American creed, written Mike Masaoka, loyal American youth California, suggests the philosophy of th sands of American-born Japanese yo people, says Rev. Frank Herron Smith, su intendent of the Pacific-Japanese Provisio Annual Conference. The creed follows:

"I am proud that I am an American zen of Japanese ancestry, for my very b

d makes me appreciate more fully the rful advantages of this nation. I be- in her institutions, ideals, and tradi- I glory in her heritage; I boast of her y; I trust in her future. She has granted berties and opportunities such as no dual enjoys in this world today. She iven me an education befitting kings. as entrusted me with the responsibilities e franchise. She has permitted me to a home, to earn a livelihood, to wor- think, speak, and act as I please—as man equal to every other man.

though some individuals may discrim- against me, I shall never become bitter se faith, for I know that such persons ot representative of the majority of the ican people. True, I shall do all in my r to discourage such practises, but I do it in the American way: aboveboard, e open, through courts of law, by edu- , by proving myself to be worthy of treatment and consideration. I am firm y belief that American sportsmanship attitude of fair play will judge citizen- and patriotism on the basis of action achievement, and not on the basis of cal characteristics.

ecause I believe in America, and I trust elieves in me, and because I believe I received innumerable benefits from her, dge myself to do honor to her at all and in all places; to support her con- ion; to obey her laws; to respect her to defend her against all enemies, for- or domestic; to assume active duties obligation as a citizen, cheerfully and out any reservations whatsoever, in the that I may become a better American greater America."

District Conferences

Worcester

e semiannual District Conference of the cester District was held in Wesley ch, Worcester, Thursday, September 25, the district superintendent, Rev. John airns, in the chair. The meeting opened P.M. with the singing of "Glorious things ee are spoken," with Rev. Benjamin W. at the piano, and prayer by Rev. Wal- . Terry. Rev. Henry I. Bailey of Fitch- was appointed secretary.

e district superintendent presented e goals which he asked the district to rtake this Conference year. In brief, are: improvement of church property; ng off all current expense indebtedness; dating the indebtedness at Sterling ground; bringing the new educational am to every church; completing the ization of the Woman's Society of tian Service throughout the district; ng preserve Zions Herald by securing district's share of the 4000 new three- subscriptions at $2 each which are d for that purpose; bringing all mem- ip and constituency rolls up to date; ng for at least a 15-per-cent advance in d Service giving; a study of the various ods of advertising and use of those prove most effective for putting the of the church before the public; in- in pastors' salaries; keeping the pen- plan for retired ministers before the hes; a definite evangelistic program in church with at least two weeks of special services and a goal of 20 per cent increase in membership in every church.

Rev. Webster H. Powell spoke briefly on the program for pensions in the New England Conference, stressing the observance of "Veterans' Day." He recommended the first Sunday in December or the Sunday nearest that date which may be most acceptable to the individual church.

Leon E. Felton emphasized the importance of rallying to the support of Zions Herald, and the district superintendent appointed on the Worcester District Zions Herald Committee the following: the officers and executive committee of the Worcester District Ministers' Association; Herman T. Gammons, district lay leader; Leon E. Felton and John B. Freeman, associate district lay leaders.

After prayer by Rev. E. S. Dahl, the conference adjourned to hear Bishop G. Bromley Oxnam deliver an inspiring address on "The Minister and His Books." At the conclusion of the address the audience had the privilege of inspecting the bishop's collection of Wesleyana.

Supper was served by the women of Wesley Church. Bishop Oxnam then gave the concluding address, speaking on "The Church in a World at War." The meeting closed with prayer by Rev. Bond Fleming of Charlton City.

Henry I. Bailey.

Norwich

The Norwich District Conference met on Saturday, September 27, at 2.15 P.M., in Slater Chapel of Central Baptist Church, Norwich, Conn., this being necessary because of extensive repairs being made to Trinity Methodist Church. Opening devotions were led by Rev. John J. Buchanan, pastor of Norwichtown Methodist Church.

The business session was presided over by the new district superintendent, Rev. Earl E. Story. Rev. Joseph M. Harrell, pastor at Baltic and Versailles, was elected secretary and treasurer, also reporter for the local paper and Zions Herald. Several matters in the Area Calendar were emphasized, particular attention being called to the Conference on Christian Education to be held at Haven Church, East Providence, October 7 and 8, and the remitting of missionary moneys as scheduled each month. The conference voted to accept the request to the churches for one half of one per cent of cash salary for upkeep of the district parsonage. Sunday, January 25, 1942, was set aside as Campground Sunday, when the pastors are to bring the physical needs at Willimantic to the people and ask for an offering to help with the program of advance. Rev. Richard H. Chrystie of North Grosvenor Dale presented the matter of the Youth Fellowship, and John Post, district president, announced the district youth rally to be held at Willimantic Methodist Church on October 14.

The first speaker of the afternoon was Bishop G. Bromley Oxnam, whose subject was "The Minister and His Books." Many books from the bishop's own library were exhibited, each interesting by reason of both content and association. The second speaker was Rev. Newell S. Booth of the Belgian Congo.

The district organization of the Woman's Society of Christian Service was completed with the election of officers. These are: president, Miss Olive Sylvester, Putnam; vice-president, Mrs. C. S. Johnson, Moosup; treasurer, Mrs. Alice K. Simpson, Hazardville; corresponding secretary, Miss Ruth Fiske, Danielson; recording secretary, Mrs. A. E. Gibson, Manchester; secretary literature, Mrs. H. H. Crawford, Moodus; supplies, Mrs. William Stephens, Vernon; missionary education, Mrs. Sam Maine, Mapleville, R. I.; children's work, Mrs. F. A. Dyckman, Putnam; spiritual life, Mrs. Albert James, Putnam Heights; social relations, Mrs. Stanley Keech, Moosup; student work, Mrs. Homer Walz, Rockville; young women's and girls' work, Miss Wyla Rawson, North Grosvenor Dale. Mrs. Earl E. Story, the former district president, presided.

The Woman's Society of Christian Service of Trinity Church served supper in the dining hall of the Young Men's Christian Association. Group singing was led by Rev. C. X. Hutchinson, Jr., Danielson. Reports from the Training School in Evangelism at Silver Lake, N. Y., in August were given by Rev. O. L. Monson and Rev. John J. Buchanan, and some of the plans for laymen were disclosed by the district lay leader, Dr. Charles Schilling, Gales Ferry. Bishop Oxnam gave the concluding address, on the subject "The Church in a World at War."

About two hundred persons were present at the conference from the different churches on the district. The spring meeting will be held in Willimantic, the exact time being left to the district superintendent.

Joseph M. Harrell.

Providence

Taking a long look ahead, the Providence District Conference, meeting in Trinity Union Methodist Church, Monday, September 29, girded itself for the work of the church in the present-day world. The conference was marked by the plea of the resident bishop, G. Bromley Oxnam, for unity within the church in the search for the bases of a permanent peace and for respect in the pulpit of the church for the spiritual and patriotic convictions of both conscientious objectors and enlisted men. Heads of departments of various church activities outlined with enthusiasm new plans for church advance along all lines.

The conference convened at 2.15 P.M. Rev. George H. Parker, Jr., of Thomson Church, Pawtucket, led the devotional period. Mrs. Albin Dahlquist of East Greenwich assisted at the piano. Rev. Leonard C. Harris, district superintendent, presided at the sessions which followed. In the absence of the secretary, G. H. Parker, Jr., was appointed secretary pro tem. Mr. Harris spoke of arrangements for the fall quarterly conferences, of requirements for reports from local preachers, of plans for dividing the conference into circuits for sociability among the preachers and their wives, and of the plan to subsidize the publication of Zions Herald.

While the conference remained in temporary adjournment, Mrs. Amos Thornburg of Mathewson Street Church, Providence, called a meeting of the District Woman's Society of Christian Service for the purpose of electing officers.

Rev. Harvey K. Mousley of Newport spoke for the Board of Education; Rev. Ernest Shepherd of Mathewson Street Church explained the new Methodist Youth Fellowship; Rev. Joseph Vasey of Tabernacle Church reported on the Conference on the Christian World Mission at Silver Bay, N. Y.;

Rev. S. Raymond Luthy of New Bedford gave his impressions of the Conference on Evangelism at Silver Lake, N. Y.; Mrs. Mary Stewart Moore of East Providence represented the Board of Lay Activities. After the singing of a hymn, Bishop Oxnam spoke on "The Minister and His Books," demonstrating his subject with items from his collection of rare and interesting volumes.

February 11 was announced as the date for the Annual Retreat. District missionary institutes under the direction of Rev. Newell S. Booth of the Belgian Congo will be held January 18 in Brockton and January 25 in Providence.

The hand of the conference was laid upon the pulse of both the Orient and the Occident, China and America, by Welthy Honsinger Fisher. Mrs. Fisher has moved among people throughout the world who are living on a high plane. She brought these people to life in the presence of the conference.

Supper was served by the women of Trinity Church, after which Ed Clarke of Washington Park led the group in song. The district superintendent named as licensing committee: Rev. R. L. Roberts, Rev. Joseph Vasey, Rev. J. A. West, Rev. E. A. Miller, F. P. Webber, Jesse L. Beers. They were elected. Mr. Harris also announced the appointment of Rev. S. A. Livingstone, Rev. S. T. Lippincott, and Rev. T. A. Mosley to represent the district in matters of Conference relations.

After a soprano solo by Bernice Mitchell Crane, Bishop Oxnam brought the address of the evening, "The Church in a World at War." G. H. PARKER, JR.

Choir Festival

A Choir Festival was the unique concluding feature of the annual Harvest Festival at the Methodist Church, Sanford, Maine, Sunday evening, September 28. The familiar Harvest Festival with gifts and decorations of fruit, flowers, vegetables, canned goods, and autumn leaves, together with an appropriate program, made up the morning activities.

Mona B. Plummer, wife of the pastor of the church, Rev. M. Gerry Plummer, was led by her interest in church music and musicians to feel that these church workers would enjoy an opportunity to get together. The idea was adopted by the senior vested choir of the church, of which Cyril Stansfield, local church lay leader, is president. Choirs and vocal or instrumental musicians from South Eliot, Maryland Ridge, Newfield, Kennebunk, Somersworth, N. H., Portsmouth, N. H., and the Baptist Church of East Waterboro, Maine, were present and participated in the program of the evening. A capacity audience filled the church. Several pastors, including Rev. H. O. Megert of South Eliot, Rev. W. W. Lyon of Goodwin's Mills, Rev. Fred M. Staples of Cape Porpoise, and Rev. Esther A. Haskard of Newfield, assisted in the service.

Following the evening program, more than eighty of the visiting musicians and their friends adjourned to the vestries of the church for an opportunity of informal fellowship. With Mrs. Plummer at the piano, the ensemble of singers enjoyed several choral numbers and anthems, also a number of favorite hymns. It was the expressed desire of these church musicians that this Choir Festival might be continued and that it might be the beginning of a Methodist Choir Union in that part of the state. Refreshments were served by the Sanford church under the direction of Mrs. Gladys Roberts and her church school class of young women.

Preaching Today

PROGRAM FOR THE FOURTEENTH ANNUAL CONFERENCE ON PREACHING, UNDER THE AUSPICES OF BOSTON UNIVERSITY SCHOOL OF THEOLOGY, TO BE HELD OCTOBER 13-15 AT COPLEY CHURCH, BOSTON

Monday, October 13: 2.30 P.M., Dean Earl Marlatt presiding—Daniel L. Marsh, president of Boston University, "The Church and National Defense"; Harris E. Kirk, pastor, Franklin Street Presbyterian Church, Baltimore, Md., "The Kingdom Beyond the War." 7.30—Tracy Strong, general secretary of Dr. John R. Mott's War Prisoners' Relief Committee for the Young Men's Christian Association, "Healing the Wounds of War"; Edwin J. Van Etten, dean, the Cathedral Church of St. Paul, Boston, "After Pan and Cæsar, Christ."

Tuesday, October 14: 9.30 A.M.—informal faculty-alumni reunion at School of Theology; alumni chapel service, Robinson Chapel; speaker, Albert C. Knudson, dean emeritus, Boston University School of Theology, "The Boston Tradition for Preaching." 2.30 P.M. —Stanley R. Hopper, professor of homiletics, Drew Theological Seminary, Madison, N. J., "I Believe in Preaching"; William K. Anderson, educational director, Methodist Commission on Courses of Study, Nashville, Tenn., "Preaching Breaks Its Chains." 5—alumni banquet: John H. Miller, pastor, Hope Congregational Church, Springfield. 7.30—sacred concert, Boston University Seminary Singers, James R. Houghton, director; Oscar T. Olson, pastor, Epworth-Euclid Methodist Church, Cleveland, Ohio, "Wise Men Still Worship."

Wednesday, October 15: 9.30 A.M.—informal faculty-alumni reunion at the School of Theology; alumni chapel service, Robinson Chapel; speaker, Frank E. Duddy, pastor, North Congregational Church, Cambridge, "Educational Preaching." 2.30 P.M.—Henry H. Meyer, director, Division of Religious Education, Boston University School of Theology, "Preaching in Present-Day China"; Herbert Gezork, assistant professor of social ethics, Andover Newton Theological School, Newton, "The Religious Situation in Present-Day Europe." 7.30—Cyril C. Richardson, associate professor of church history, Union Theological Seminary, New York, "Preaching and Worship"; Charles J. Connick, master artist in stained glass, Boston, "Preaching through Color and Light."

The New Army Chapel

(Continued from page 912)

cially the commanding officer. If he attends church, as many do, and requests his officers to do the same, the men readily respond. In this respect, I have been fortunate in having commanding officers who have recognized the importance of church attendance. During the last war I rarely saw an officer at my services, but during the present emergency it is a rare occurrence when three or more officers are not present.

So far, the army has not taken int sideration that many chaplains have than one preaching appointment. I visit three island posts each Sunday ing. While a chapel has been built a Andrews, no provision has been ma places of worship at Forts Warren, Sta and Strong. It is to be hoped that i this need also will be met. Each po matter how small in numbers, should place for worship and meditation.

The doors of the chapel at Fort An will be open at all times. The one that men in the army miss more tha other is privacy. There is no time they can be alone. They sleep in a ba in which there are rows of beds. W blessing, therefore, to have one place one can be alone with one's own thou Only those who have seen service i army can understand what this means

In the New Testament we read of a turion who made the request of Jesus He come and heal his sick servant. So was the centurion's faith that, with military courtesy, he told Jesus that it not even necessary that He make the ney to his home. If He would but the word of command, the sick se would be healed in an instant. For thi pression of faith, the army officer rec high commendation from the great H of soul and body. There is something d touching in the incident, and all so acteristic of the soldier. Like a true of the centurion was interested in the we of his men, and like every soldier, he ha abiding faith in the Infinite. The Jews of him, "He loveth our nation, and he built us a synagogue." The spirit of the turion abides in the army today. Ther that same desire to meet the spiritual n of the command. It is only those who trained to obey who recognize autho This soldier of the New Testament decla "I also am a man set under authority, ing under me soldiers, and I say unto Go, and he goeth." This recognition o higher authority upon the part of milit leaders is seen in the erection of these a chapels, which will ever remind the sol of his obligation to God and country.

The Lesson of Columbus

(Continued from page 911)

nity to progress, and where all men will free. If we steer straight ahead, along course we know to be right, with our fa in the sanctity of the individual and in inborn right of all men to be free and equ as our guiding star, we shall reach our go But we must persevere—or, to take its or inal meaning, we must follow through.

"The good mate said: 'Now must we pr
For lo! the very stars are gone,
Brave Admiral, speak; what shall I say?'
'Why, say: "Sail on! Sail on! And on!"

. . . . . .

"Then pale and worn, he paced his deck,
And peered through darkness. Ah, t
night
Of all dark nights! And then a speck—
A light! A light! At last a light!
It grew, a starlit flag unfurled!
It grew to be Time's burst of dawn.
He gained a world, he gave that world
Its grandest lesson: 'On! Sail on!'"

A "Zions Herald" Sermon

J. GARFIELD SALLIS

) those who read ZIONS HERALD,—not just read its separate contributions, but ly read it as a whole and seek its total message,—it never fails to preach some it sermon. The issue of September 24, for instance, suggests the following theme, and develops it.)

'ent out, and it was night." In these ords the New Testament describes 'eme tragedy of Judas Iscariot, and same seven words the tragedy of lern world is also described. Christ gone out. It is we who have gone 'e turned our backs on Him; have he doors against Him—and it is ideed!

I

'e close our doors against Christ *ndisciplined living.*

Adam ever do anything half as r as wicked as the things we are daily, which we record in our apers without a blush? . . . He ly had every reason to believe in vine power and wisdom and good- But he was impatient, he was self- , he resented the very need for n, he wanted to attain maturity at nd. The idea of discipline was ab- t to him. . . . we surrender our- to the delusion that there is some and easy way to greatness of life." ter, p. 861.)

our undisciplined living we make God's creation:

does a sinner's mind look like? Vell, a man's house is a picture of ind—and his heart too, for that . If one's disorderly, the other is man who leaves broken glass for ody else to get cut on, or leaves for himself and his family to fall s plain immoral. He doesn't care ner folks, and he won't even save f. It seems to me that most of the s troubles come from the disor- way we handle God's universe." on, p. 865.)

lined? Consider this:

American people are spending year for intoxicating liquors the ous sum of $4,000,000,000, and for dollar they receive in taxes as a of their partnership with the traffic, they are spending $30 to are of the drunkards, criminals, and paupers the traffic produces." er A. Smith, p. 864.)

rn to religion at all, it is not that discipline us. Instead of being pre- meet its demands, we demand that neet our ease and comfort:

much does it hurt to be bap- a young business man asked a dist pastor. . . . 'It doesn't hurt to tized and it doesn't cost money. is by no means a cheap or easy ?'" (Claxton, p. 865.)

the while, humanity itself is urgent- ng the ministry of disciplined and ives:

Christ must depend upon us to He 'has no hands but yours. If those who suffer are to know the comfort and solace of His help, it must be through your efforts. He depends upon His followers.'" (Moss, p. 867.)

(2) We close our doors against Christ by *our dependence on force.*

"He said what He meant, and meant what He said. And what did He mean? Did He not mean, 'Do not meet violence with violence, for to meet violence with violence results only in more violence'? . . . Which will probably in the end produce the more devastation, taking another blow or starting a fight motivated by hatred and a desire for retaliation? May this not in the long run be productive of vastly more suffering and injustice to far more victims than the blow on the other cheek might have amounted to? The really important matter here is, What about outcomes? . . . Whatever else it means, the kingdom of God as Jesus preached it means the way men ought to live together—in brotherhood and moral love." (Strickland, p. 855.)

(3) We close our doors against Christ by *our resort to noise.*

"He [Adam] misused his powers of mind to excuse his own failure. But we outdo him in this evil by the marvelously complicated system of self-deception which we call propaganda, and as a result we are plunged into a confusion of mind in which we do not know what to think, and are sinking into a cynical despair . . . " (Chanter, p. 861.)

"A lack of conviction and inner certainty often results in a loud and vociferous defense of a weak or questionable point of view." (Dunnington, p. 857.)

"Have we not a right to expect that the critics" of American policy "shall at least think before they speak. . . ? Let us have free discussion, but, so far as in us lies, let us endeavor to keep it intellectually respectable and honest." (Editorial, p. 860.)

II

"He went out, and it was night." But suppose he had stayed in with Christ! Suppose we should stay in with Christ! By what light will the Master illumine our darkness and save us from our destruction?

(1) *The light of God's supremacy.*

"'We cannot go where God is not,' said Epictetus, the Stoic. This is a truth to lay to heart, build upon, and live by." (Newton, p. 856.)

"Approach the Deity with reverence:
Breathe fervent thanks, with humble penitence.
In simple language you may God adore,
And ask a portion of His love's rich store!"
(Dutton, p. 856.)

(2) *The light of earnest repentance.*

"'It is part of the cure to wish to be cured,' wrote Seneca." (Newton, p. 856.)

(3) *The light of faith.*

"Life begins with faith." (Wiseman, p. 867.)

"Where fires of Faith are burning bright
By dawn and noon and dusk and night."
(Stidger, p. 853.)

"When faith is lost, when honor dies, the man is dead." (Newton, p. 856.)

(4) *The light of consecrated action.*

"When one sees an honest-to-goodness Christian life, a person so humble, it may be, that he has no idea of making any impression, but who in daily duty-doing and burden-bearing is a Christian, I do not know the answer to that." (Fosdick, p. 868.)

"Do this in remembrance of me." (Overseas Relief, p. 875.)

III

"He went out, and it was night." But as for us, O Christ, we will stay in with Thee, that for all the world it may be Morning.

Can This Record Be Surpassed?

The Methodist Church of Hazardville, Conn., is proud of its record in the field of weekday religious education. This fall it enters its fifteenth year as a school of religious education for boys and girls. During these years, each Tuesday afternoon at 2.30 the boys and girls have been dismissed from their day school for an hour.

Rev. Marion J. Creeger, then pastor of the Methodist Church, in cooperation with the clergymen of the Catholic and Episcopal churches, and with the permission of the school board of education, started the schools in Hazardville. Rev. Oliver W. Bell and Rev. Otis L. Monson continued the Methodist school on a high level of scholarship, and there it has remained.

While in the beginning the members of the faculty were paid teachers, the situation has since changed. Now the members of the faculty give generously of their time and energy. Last year there was deep despair over the possibility of the discontinuance of the school because of lack of teachers. However, this year, with an enrolment of forty-seven boys and girls from the fourth through the eighth grade, each Tuesday afternoon is a blessing and a joy. A faculty of eight consecrated and trained folk have charge of the work: two supervisors, four teachers, a teacher of music (hymn studies), and a secretary. The pastor is principal and teacher of the eighth grade. The school is supported by individual contributions as has been the case since its beginning. An attempt is being made, this year, to include the cost of the school in the church budget.

It would be interesting to find out whether or not other churches of the Boston Area have a longer record than this in the field of weekday religious instruction where the students are on school time.

C. HOMER GINNS,
Pastor Hazardville Methodist Church.

Southern District Letter

★

L. W. STRINGFELLOW, Superintendent

Summer vacation schools have again been numerous. They are most profitable and promising, and their persistent promotion constitutes a settled policy of the district. The seventy-ninth session of the Hedding Campmeeting and Young People's Institute, held in lovely Hedding, N. H., August 17-24, was one of the best in its long career. Weather was all but perfect, attendance and interest manifested an increase, and the highly diversified program more than met expectations. Outstanding "special days" during the week were Children's Day on Monday, Laymen's Day on Wednesday, and Women's Day on Friday. Young people were present in large numbers for Youth Day on Saturday, and both the opening and closing Sundays registered capacity congregations. The closing candle-lighting service was the largest and most impressive since its establishment more than a decade ago. Plans are already under way to make the eightieth anniversary of Hedding, coming next summer, an outstanding occasion. One of the projects is the restoration of the "Sanctuary Amidst the Pines" which was destroyed a few years ago by the hurricane.

The Southern District Conference, which met in Grace Church, Keene, on September 15, was the first in a long series held throughout the Area. The resident bishop, G. Bromley Oxnam, was present for the afternoon and evening. His radio broadcast of an interview on "Methodism" with the host pastor, Rev. J. Tremayne Copplestone, and his two addresses on "The Minister and His Books" and "The Church in a World at War" constituted such a contribution as would of itself have made the day an unusual one. The representative of the Board of Missions and Church Extension was Rev. Newell S. Booth, Elisabethville, Belgian Congo, who spoke both in the afternoon and at the supper hour. The morning session was given to the consideration of "The Area Calendar," "Our Church School Literature," "Rally Day Suggestions," "Christian Education Week," and "The Methodist Youth Fellowship." A timely inspirational address was given by Rev. Norman J. Langmaid, Chesterfield, N. H., on "Form without Power."

At the opening of the afternoon program, the superintendent presented the "District Policies and Program," covering church property, Christian education, stewardship and finance, World Service and missionary cultivation, the spiritual life, evangelism and recruiting, and certain items of a miscellaneous character. The final plank in the platform reads as follows: "We shall give our encouragement and support to all our Methodist religious journals and magazines. We shall back ZIONS HERALD by securing at least 200 new three-year subscriptions at $2 per year." To give substance to this last, a District Committee on Good Literature was elected, consisting of Rev. Clement B. Yinger, Haverhill, Mass., Rev. J. Norman Barrett, East Rochester, N. H., and Rev. Richard G. Colby, Sanbornville, N. H. The committee has met with the superintendent, and a plan has been drafted and submitted to the pastors. Pastors have already received their quota of new three-year subscriptions and the necessary pledge blanks. A special feature of the plan calls for the enlistment of a group of temporary field agents who will be available to assist any pastors desiring their services. In the words of this special committee, this is the way the Southern District feels about ZIONS HERALD: "ZIONS HERALD is our own paper. It is a great paper! It must live to prophesy, inform, and undergird our whole Christian enterprise for at least a hundred years more."

Two outstanding renovations have just been consummated. One is at Grace Church, Keene, Rev. J. Tremayne Copplestone, pastor. In addition to the pastor, the committee in charge consisted of Forrest A. Johnston, Mrs. Paul D. Minnick, Mrs. A. Elizabeth Harper, and Miss Gladys C. Hill. The renovations included the cleansing, painting, and varnishing of the walls, floors, and ceilings of the sanctuary, vestibules, and vestry. The pulpit furniture was reupholstered and varnished, and the organ and pipes were painted and varnished. New lighting fixtures are yet to be installed, and 100 new chairs have been purchased for use in the church school rooms. The cost, reaching the large sum of $2100 in addition to much voluntary labor, has been met through the use of two funds left for that purpose and from memorial gifts. At the reopening service on Sunday evening, September 14, a memorial tablet was unveiled listing the following honored names: Caroline A. Carr and Eva M. Haskell, both of whom left funds years ago for the purpose; Ralph E. Towle, Mrs. Ralph E. Towle; Annie M. Cum donor, Mrs. Byron B. Britton; Albert Martha E. Woodward, donor, Mrs. Ro Witham; Rose I. and Hazel K. H donor, Mrs. A. Elizabeth Harper; Cl N. Holman, donor, Mrs. Clarence N man; Winnettie H. Frizzell, donors, A. Frizzell and family; Charles A. F donor, Mrs. Charles A. Fadish; Char Smith, donor, Mrs. Charles A. Smith; M. and Grace A. Clark, donor, Alb Clark.

The other extensive renovation w East Rochester, Bethany Methodist C Rev. J. Norman Barrett, pastor. The done included the reshingling of on of the main roof of the church and rep the tower, painting of walls and ceili the sanctuary, refinishing of pews and remodeling of the front of the s ary by erecting a Gothic arch and e ing the pulpit platform, the laying new oak floor, and the installation new altar rail of new birch. New lig runners for the aisles further enhanc sanctuary. The vestry floors and wall have been given a fresh coat of paint pews are finished in dark oak, the alta and pulpit furnishings in walnut, and and ceiling in ivory and buff. The tota would ordinarily be about $1500. As sult of free labor, labor secured at a re wage scale, and the gifts of the lightin tures and the choir chairs, the actual co about $1100. Much of this amount h ready been raised, and it is expected th rest will be forthcoming by the next C ence. Special services were held for t opening on Sunday, September 28, the district superintendent preached i morning and Rev. Roger E. Thom Franklin, N. H., a former pastor, in th ning. Extensive repairs and painting ar in process at Bethel, North Rochester second point on this charge.

More Sunday School Teachers Needed

Announcing reelection of J. L. Kraft of Chicago (left), nationally known manufacturer, for the fourteenth time as president of the International Training School for Sunday School Leaders, Dr. Roy G. Ross stressed the need for more teachers if Christianity is to be taught to fifteen million youth now unreached by such teaching. Dr. Ross is general secretary of the International Council of Religious Education.

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Convention in Quincy

forty-eighth and final convention of h Leagues and Sunday schools of w England District of the former Swedish Conference came to a close afternoon, September 28, at St. Methodist Church, Quincy, of which . E. Simpson is pastor. The convented to dissolve as a Swedish group become a part of the young people's the respective districts to which the urches are now attached.

week-end conference brought together ntatives, pastors, and friends from churches in the district, as well as a l delegate from New York. It also t to the assembled gatherings inspird enthusiastic messages from Rev. E. Bevans of Quincy, Philip Laurin laston, formerly an active worker in w York District, Rev. John Johans- West Hartford, Conn., Rev. H. New- y of Worcester, and Rev. Alexander of Malden.

ddition to the devotional services, the enjoyed a tour of the First Parish , the Dorothy Quincy House, and the ilroad. Also, through the cooperation various church organizations of St. the women lived up to their culinary ion at the banquet Friday evening, Saturday noon and evening meals, and at the close of the mass meeting Sunernoon.

musical contributions to the program d selections by the church choir and le quartet, and a duet, all accompa- Mrs. Kerstin Simpson, the church t.

der not to completely cut the ties of merly related young people's societies, ion has already been planned for , 1942, to be held in Worcester. Action o taken looking toward the disposal e of the convention's historical data.

ong Methodist

May Welch, aged sixty-two, wife of rank R. Welch, retired member of aine Conference, died suddenly, as in a previous issue of the HERALD, sday morning, September 3, at the f sisters in Sanford, Maine. Mr. and Velch were on their way from their n Sanford to visit relatives in Win- Maine, when Mrs. Welch was stricken heart attack, dying within a few ts.

vas a native of Pottstown, Pa., daughhe late Abram and Ida Yergey Gumut spent her early life in Sanford. er husband, she returned to that town hree years ago upon his retirement. ecember, they celebrated their fortieth g anniversary.

Welch was a lifelong Methodist. As cient helpmate of her husband, she with him on the following charges: haron and Mercer; Conway Center outh Conway in New Hampshire; in's Mills and Clark's Mills; South nd North Kittery; Orr's and Bailey At the time of her death she was ber of the Methodist Church in San-

Mrs. Welch, always a devout Chrise Christian life was a life of humil- opportunity for service. No task or vas too lowly and humble to receive her hearty and ready response. She was the last person to expect praise for herself, but always quick to see the abilities and virtues of others. She loved children. The ache in her own heart at the death in infancy of her only child, a daughter, was known by only the most intimate friends. Many children, however, were enriched by the fruit of this love and memory.

Besides her husband, she leaves a brother, Maurice Gumpert of Sanford; five sisters, Mrs. Emma Haigh of Arnold, Pa., Mrs. Bertha McClaren and the Misses Blanche and Helen Gumpert of Sanford, and Mrs. Caroline Phillips of Auburn, Maine.

Funeral services were held at the Methodist Church, Sanford. Rev. M. Gerry Plummer, her pastor and a friend of many years, officiated, assisted by Rev. Harley A. Shattuck, superintendent of Portland District, and Rev. Henry O. Megert of South Eliot. Interment was in the family lot in Oakdale Cemetery, Sanford.

Waiting at the Western Window

What shall it be for the aged, retired minister and his wife—cloudy, cold, cheerless, or a bright and glorious sunset?

That it may be the latter, the Preachers Aid Society, New England Annual Conference, The Methodist Church, asks your much needed help by *Will, Life Annuity Agreement* (will pay you a sure, larger, lifelong income), *Memorial, Estate Pledge, Cash Pledge, or Gift.*

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F. C. MOORE, Treasurer

WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIAL

Karl Barth Writes on the War

(Continued from page 902)

our Christian attitude to the war. These conceptions are concerned with principles which might also be those of a pious Hindu, Buddhist, or atheist; and, however beautiful and fruitful they may be, they do not touch at all on the peculiarly Christian truths on which the church is founded. Do those conceptions sufficiently indicate the distance between us and Hitler? Must we not make the gulf much wider? Ought not our opposition to him to be genuinely Christian? Our resistance to Hitler will be built on a really sure foundation only when we resist him unequivocally in the name of peculiarly Christian truth, unequivocally in the name of Jesus Christ.

There is no need for me to hide from you my personal conviction that in the end Great Britain will be successful in the present war. I cannot venture to prophesy when, where, and how Great Britain will conquer. But that she will conquer I am sure, because I have ultimately more confidence in British toughness than in German energy, and because ultimately I ascribe greater historical weight to the better cause, for which the British Empire has made itself responsible, than to the evil and fundamentally fantastic cause of Adolf Hitler.

But our citizenship is today and always in heaven. For this very reason, we can and we shall today and always be of good cheer and firmly resolved in our attitude towards the earthly political order, which is the burning issue of our time.

I greet you cordially in the fellowship of a common faith and purpose.

Yours,
KARL BARTH.

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Vermont Letter

★

ELDON H. MARTIN, Superintendent
Burlington District

Thirty-six Vacation Schools in the Burlington District have been reported, with a total enrolment of approximately 1700 children. This is a summer project that deserves to be developed on a wider scale, especially among the country churches.

Mrs. Mabel Wheaton, widow of Rev. Clarence L. Wheaton, pastor at Georgia and St. Albans Bay, who died recently, has been requested to supply the churches for the remainder of the Conference year. Mrs. Wheaton began her work on October 1.

The renovation and improvement of church and parsonage property go on apace. Rededication services were held in the Sheldon church on Sunday, September 21. The interior of the church has been thoroughly and beautifully transformed, and much work has been done on the parsonage. Trinity Church, Montpelier, is planning an open house at the parsonage, after having spent more than $600 in repairs and improvements. First Church, Springfield, has spent an even larger amount on the parsonage, including new floors, redecoration, and outside painting. The Poultney manse also has received a coat of paint, and quite a bit of work has been done to improve the Weston parsonage.

Stanley J. Moore, son of Rev. Rutherford H. Moore of South Royalton, has entered Boston University School of Theology after a very successful summer pastorate in the Union Church at Waterville. The Waterville people gave him a farewell reception and deeply regretted to see him leave. Mr. Moore is a graduate of Middlebury College, class of 1940.

Lloyd S. Schloop, son of Rev. Arthur Schloop of Schenectady, N. Y., also has entered Boston University School of Theology, after an effective summer's work at Bondville and Athens. The Bondville church will be closed during the winter, but Mr. Schloop expects to continue the work in Athens as a student supply.

Upon the resignation of Donald Trumbull from the pastorate at Fair Haven, Rev. J. F. Norton of East Burke was appointed to fill the vacancy. As a federated church, the East Burke parish is now looking for a Congregational minister.

Three Missionary Institutes, under the auspices of the Troy Conference Board of Missions and Church Extension, will be held simultaneously at Morrisville, Springfield, and Rutland on Sunday evening, October 26.

An Armistice Day meeting for the laymen of the Burlington District, sponsored by the Conference and District Boards of Lay Activities, will be held at Barre. This will be part of a three-district program throughout the Troy Conference, taking the place of the Armistice Day meeting that has previously been held from year to year at Saratoga Springs. Details have not been announced, but the date will be worth saving.

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Y. M. C. A. Leader Depicts Europe's Suffering

A revolution seethes in Europe because security is gone, there is scarctiy of food, and there is tragedy and misfortune on every side, declares Tracy Strong, just returned from months of travel and study on that continent. Mr. Strong is general secretary of War Prisoners Aid, under the International Young Men's Christian Association. His office is in Geneva, Switzerland.

"Millions of wanderers seek a refuge," says Mr. Strong. "Driven from ruined homes, they are uprooted and without a place to go. The family—that bulwark of civilization—is threatened by mass migrations, new demands of the state, and by the forced absence of husbands and brothers living in army and prisoner-of-war camps. The destiny of many families is the refugee camp. Sleeping on burlap-covered straw mattresses, laid out on double deckers, with no privacy, parents struggle to preserve the decencies of home life.

"Clothing is no longer a matter of choice or styles but a dire necessity. What seemed once necessities of existence are regarded now as luxuries. Everyone is wearing the old clothes which were once put aside.

"Everywhere ration cards dictate life. Boys and girls in well-organized schools lose weight each month. Tension increases in the home when mothers can't provide the food for the children. Prisoners hesitate to exercise because of the additional calories required. Undernourishment prevails.

"Every hospital has its sick and wounded; every prison camp has its infirmary; every home looks with dread upon the winter when physical resistance is weakened. Behind the army fronts hover death and the specter of epidemics—up to now held off by sanitary methods, discipline, and strict military supervision and control. And should epidemics come, the best authorities say, 'There is a shortage of medical supplies.'

"Millions of sons, fathers, husbands; hundreds of wives, mothers, daughters, and grandmothers have seen the closing of a heavy gate upon their freedom. A bitter sense of uselessness engulfs them. Living, yet half living in an abnormal world, the prisoners become alarmed lest they prove unequal to life in the great world from which they have been rarily removed.

"This is the Europe which offers th tian churches of America the priv enter into its struggle with unders sympathy, and sacrificial giving. T tude of a 'benevolent big brother' suffice. Christian fellowship has n broken between the continents or l warring nations. To be members o household means that we must joi those who suffer. The sacred way of winds from the communion table ac world. There is no easy solution world's problem.

"The words of a prominent Con Christian leader challenge us to actio must work as though everything de upon us; we must pray as though eve depended upon God.'"

125th Anniversary

First Methodist Church, Dorchester John L. Ivey, pastor, is planning the vance of the 125th anniversary of its zation during the week October November 2. First Church is the fou ligious society organized in Dorchester Parish (Unitarian), on Meeting Hous was the first religious organization in chester, and was founded about 163 next was Second Church (Congregati the White Church at Codman Squa off from First Church in 1806. In 181 Third Religious Society (Unitarian), called the New South Parish, was orga and a church built on Richmond Stree the year 1816 Anthony Otheman, supp by Elizabeth Simmons, conducted the services, formed the first class meeting instituted the first preaching services, resulted in the organization of First odist Episcopal Church in Dorchester er year came to a close."

On the first Sunday of the coming versary week, October 26, the preacher be Rev. William Gunter, district superi

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day, November 2, Bishop G. Brom-
m will preach, bringing the celebra-
a close. The Sunday school and
eople's Society will observe the an-
by special programs at their regu-
ns. The Couples Club will present
m Tuesday night. On Wednesday
he anniversary banquet will be held,
ner pastors, their wives, and others
s of the church. The Woman's
of Christian Service is planning an
tea and reception with the women
ghter churches and neighboring
as guests.

BOOKS JUST RECEIVED

★

AWHILE. By Vance Havner. Fleming
ll Company: New York. Price, $1.

CARABAO TO CLIPPER. By E. K. and
ligdon. Friendship Press, Inc.: New
rice, cloth, $1; paper, 50 cents.

JEWS TODAY. A Call to Christian
By Conrad Hoffmann, Jr. Friend-
ss, Inc.: New York.

VILLAGE CHURCHES. By Liston Pope.
for Social Action of the Congrega-
hristian Churches, 289 Fourth Ave-
w York City. Price, 15 cents.

CATECHISM AND QUESTIONNAIRE. Part
e Old Testament. By Walther Eick-
mann. Terminal Printing and Publishing Company: Hoboken, New Jersey. Price, 25 cents.

LIFE IS FOR THAT. By Clarence Dean Marston. Light and Life Press: Winona Lake, Indiana. Price, $1.

NOW WE MUST CHOOSE. By Henry Nelson Wieman. The Macmillan Company: New York. Price, $2.

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Birth

LOCKE—September 27, to Rev. and Mrs. William R. Locke of Whitefield, N. H., a daughter, Marjorie Sarah.

Church Register

HERALD CALENDAR

Conference on Preaching, Boston, October 13-15
Southwest Texas Conference, San Antonio, Bishop A. F. Smith, October 15
Tennessee Conference, McMinnville, Bishop A. P. Shaw, October 15
Texas Conference, Port Arthur, Bishop R. E. Jones, October 15
Virginia Conference, Lynchburg, Bishop W. W. Peele, October 15
West Oklahoma Conference, Ardmore, Bishop C. C. Selecman, October 15
Tennessee Conference, Nashville, Bishop P. B. Kern, October 16
New Mexico Conference, Odessa, Tex., Bishop I. L. Holt, October 17
Piscataqua Methodist Social Union, Sanford, Maine, October 20
Boston Methodist Social Union, Dr. Vincent Ravi Booth, Speaker, October 20
Western North Carolina Conference, Winston-Salem, Bishop Clare Purcell, October 21
Methodist Rural Fellowship, Nashville, Tenn., October 21
East Oklahoma Conference, Shawnee, Bishop C. C. Selecman, October 22
Louisiana Conference, Monroe, Bishop R. E. Jones, October 22
North Carolina Conference, Winston-Salem, Bishop A. P. Shaw, October 22
North Texas Conference, Dallas, Bishop I. L. Holt, October 24
New England Southern Conference Woman's Society of Christian Service Motorcade, October 28-30
South Carolina Conference, Bennettsville, Bishop W. T. Watkins, October 29
Texas Conference, Houston, Bishop A. F. Smith, October 29
Central Texas Conference, Fort Worth, Bishop I. L. Holt, October 31
Methodist Conference on Christian Education, Nashville, Tenn., November 25-28
Board of Missions and Church Extension, Annual Meeting, St. Louis, Mo., December 1-6
Council of Bishops, St. Simons Island, near Brunswick, Ga., December 9-12
Second National Methodist Student Conference, Urbana, Ill., December 29-January 2

ANNUAL MEETING—The Veterans of the Cross Fellowship of the New England Conference will hold its annual meeting on Wednesday, October 15, at 10.30 A.M., in the Methodist Church, Melrose.

C. H. STACKPOLE, Pres.
C. C. P. HILLER, Sec.

Bits of Fun

"Professor, there's one thing about astronomy that puzzles me."

"What's that?"

"How the astronomers learned the names of the stars."—*Grit.*

Billy—Do you suppose that it is bad luck to have a cat follow you?

Bob—It all depends whether you are a man or a mouse.—*Telephone Topics.*

Helen—Did Nellie reject Johnny when he proposed?

Mildred—No; she put him in Class 5—to be drawn on only as a last resort.—*Selected.*

Patrons of a restaurant one day noticed this bold warning as they entered:

"The umbrella in the stand below belongs to the champion heavyweight fighter of the world. He is coming right back."

Five minutes later the umbrella had disappeared. Below the warning was penciled:

"Umbrella is now in possession of the champion marathon runner of the world. He is not coming back."—*Christian Observer.*

An invitation to dinner had been sent to the newly settled physician. In reply, the hostess received an absolutely illegible letter.

"If I were you," suggested her husband, "I should take it to the druggist. Druggists can always read doctors' letters, however badly they are written."

The druggist looked at the slip of notepaper, went into his dispensary, and returned a few minutes later with a bottle, which he handed over the counter.

"There you are, madam," he said. "That will be 75 cents."—*Advance.*

Our nine-year-old friend recently slipped in a muddy place and got dirt on her dress. Her father cautioned her not to rub it off on the car seat. "Don't worry, Daddy," was her reply. "I don't think it's contagious."—*Kansas City Star.*

It was bargain week at the store. The shop assistant was in the act of proposing.

"Remember," he said to the girl, "this is the last day of this astounding offer."—*Boston Globe.*

Miscellaneous Advertisements

FOR SALE—6-room Cape Cod, 2-car garage. Excellent neighborhood. Owner, 1 Penn Avenue, Reading, Mass. Tel. Reading 0949-M.

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CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

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AFTER the War a New World of Right Thinking: This brilliant caption for the now-famous Ann Arbor Resolutions is virtually the motif of the Annual Conference on Preaching at Boston University School of Theology to be held at Copley Methodist Church, October 13-15. The complete program for the three days' forum will be found on Page 918 of this issue of the Herald.

Truth Marches On

The general public of New England is cordially invited to attend all of these services both at Copley Church, Newbury Street at Exeter, and in Robinson Chapel at 72 Mt. Vernon Street, Boston.